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PRACTICAL KABBALAH

INTRODUCTION
to the study of Kabbalah, both mystical and practical, and to using its Traditions and Symbols with a view to Theurgy



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NOTE: Most of the books listed as out of print have in fact been recently reprinted.

TABLE OF CONTENTS

I. – DOCTRINAL ELEMENTS

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"There exists in the *Soul* a Principle superior to external Nature. For by this Principle we may surpass the Cosmos and the systems of this Universe. When the *Soul* raises itself up towards those natures superior to its own, it abandons this Cosmos to which it is temporarily linked. And through a mysterious magnetism, it is attracted to a Higher Plane with which it joins and identifies itself..."

"*Theurgy* unites us so closely to the Divine Power generated by itself; it unites us so closely to all the creative activities of the Gods according to the capacity of each, that the *Soul* which has accomplished the sacred Rites is affirmed in their actions and understanding, and finds itself at last placed within the God-Creator Himself..."

(Iamblicus : *On The Mysteries,* V, VI, VII).

"Whomsoever works by Religion alone, without the aid of other virtues[1], is absorbed and consumed by Divinity, and cannot live long. And whomsoever draws near without being purified draws down condemnation upon himself, and will be delivered up to the Evil Spirit..."

(H. Cornelius Agrippa : *Occult Philosophy,* book III, IV).

[1] From the Latin *virtus :* strength, influence.

PREFACE

"All Wisdom comes from God, the Sovereign Lord".
(ECCLESIASTES, I-1)

It seems that the Kabbalah is doomed never to be other than the manifestation of «mystery» itself!

Indeed, no doctrine has been or is more misunderstood by the general public. From the Middle Ages to the Renaissance, as now, the most staggering silliness, the most unjustified reproach circulates about the subject[1].

For such a Jesuit Father of the seventeenth century, "the Kabbalah is only a Grimoire of Sorcery, whose author is a famous sorcerer, called *Kabbalah"*... For another, it was a "Magical treatise, analogous, though greater in improbability than the famous Jewish Grimoire called 'Talmud'..." As P. Vulliaud amusingly notes in his work on the Kabbalah, it is "claimed that music is superior to the valve trumpet!"

Nowadays it is still the same... During the five years that the men of the Vichy Government exercised their fanaticism of another time, books and manuscripts on the Kabbalah had the honor, along with those on Illuminism and Masonry, of being plundered from private libraries for the personal activity and interest of the officials...

In another realm, it was the same. For the majority of German scholars of our age, specialists in the subject, it didn't seem that the Kabbalah contained anything other than the art of drawing mystical anagrams from the official text of the Pentateuch, and so enrich the already long list of "Divine Names".

In reality, the Kabbalah is the traditional "Initiatory Path" of the Western Christian. As Swami Sidesvarananda recommended, the purely Asiatic method was not created for European man: despite its seductive appearance – and with only rare exceptions – it can only lead to a dead end.

In fact the Kabbalah rests upon the exoteric Judeo-Christian tradition. It consists of metaphysics and philosophy, from which can be drawn a mystical way, which is applied and regulated through personal asceticism, consisting of Theurgy or Practical Kabbalah. The latter is divided into two sections. The first comprises a type of Western yoga, and this is the interior aspect of this practice. The second is of a ritualistic, ceremonial form; and this is the exterior aspect.

Man being a microcosm, asceticism allows him to attain particular levels of consciousness, inaccessible to the ordinary man, so equating to an indisputable "initiatory realization".

Practical Kabbalah is thus to Mystical Kabbalah what realization is to elaboration. If the latter familiarizes the student with this formidable metaphysical *whole* which is

[1] The word itself comes from the Hebrew Cabalah, signifying «tradition».

comprises, it is only intellectually so. Practical Kabbalah launches the Adept upon the «Direct Path», if he then knows how to triumph over the *"Dragon of the Threshold"* he will gain considerable advantage over the one who practices the "Inner Way" alone, since he will have established a close psychic contact with the Superior Planes. "True Philosophy", Sir Bulwer Lytton tells us, "above all seeks to understand rather than to deny..."[1] and the amateurs of Kabbalistic lectures and theses who recoil at the idea of applying their favorite doctrine are those inconsequential people who deliberately deprive themselves of the fruits of their endeavors. Let us also listen to the counsel of the wise Iamblichus[2]: "There exists in the *Soul* a Principle superior to external Nature. For by this Principle we may surpass the Cosmos and the systems of this Universe. When the *Soul* raises itself up towards those natures superior to its own, it abandons this Cosmos to which it is temporarily linked. And through a mysterious magnetism, it is attracted to a Higher Plane with which it joins and identifies itself..."

The Hermeticist Van Helmont tells us almost the same thing: "An occult power, asleep since the Fall, is latent in Man. It can be reawakened by divine Grace, or indeed through the Art of Kabbalah..."[3].

Certainly, it is necessary to already be familiar with the didactic Kabbalah (metaphysical, theodicity, etc) before launching into the redoubtable operations of Practical Kabbalah. When the student of this Science has familiarized his spirit with the works of Philippe de Aquina, Reuchlin, Pico della Mirandola, Rosenroth, and Molitor, then, as Dr. Marc Haven said: "If he is called to the Spiritual Way, these pages will shine forth to him. But if he attacks these studies in vain ; if he has not ?broken in his mind on the Hebrew forms, read and assimilated the preparatory works which we have cited, and accustomed his soul to the mystical life..."

The goal of the Art is thus, in *practical* terms, to put the Adept in psychic liaison with the Higher Planes and the Intelligences who live there; moreover, to act altruistically and occultly on his fellow man, to further the higher interest of the human Collectivity.

The Knowledge in question (*Theurgy)* rests on handling the knowledge of the Mystical Kabbalah, and on its application. The principal means are *Ceremonies,* and the elements of these residing in the use of *Pentacles, Invocations,* and above all in appropriate "Divine Names", true "words of power" without which no occult life will animate the pentacles and invocations.

And if we do not try to justify the "magical" aspect of Practical Kabbalah, it is because we refuse to grant it this characteristic. Ceremonies of High Knowledge are *religious* ceremonies*,* of an extremely pure character, in a cultic form, in the same vein as those of the great official religions. The Kabbalist who burns his incense before the Pentacle where flames the Divine Tetragrammaton is not a different person to the Catholic priest standing in adoration before the monstrance or the lama before the image of the protecting deity. His soul-state is that of all mystics, and he has the right to the same respect as the monk of Solesmes or St. Wandrille, for, as Marc Haven tells us, "it is the destiny and the glorious characteristic of mystical doctrines to be elusive to the crowd and impenetrable to the learned; all incursions into its domain; all dissections, all explanations reveal nothing of their reality. Historians and critics remain at the

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[1] « *Zanoni* », p.135.
[2] Iamblichus: « *On the Mysteries* », VII, 7.
[3] J. B. Van Helmont : *« Hortus Medicinæ* ». Leyde, 1667.

doorway, examining the brambles or the sculptures which conceal it, scraping the floor before the closed sanctuary. And when they depart, believing that they have explored, described, and sufficiently profaned the sanctuary, the inviolate Temple guards its magic perfume and its profound secrets for the Children of Love, as pure as before their vain incursion into these regions which could never be theirs..."[1].

There remains a problem... Should we deliver up these pages to the general public?

The fact is that there are no longer burning stakes and tortures which would justify continuing the silence of Adepts of olden times on the subject of the "*Arcane iniquities*", and above all the fact that *all theurgic work is impossible to accomplish without a knowledge of the two poles put into play:* the *divin*e one *which provides our support*, and the *demonic* one, *against which we strive:* so we have decided to publish *all* the essential keys to the system. This is why the *Tree of Death* is as detailed as the *Tree of Life*, and why the "demonic Names", and the "Magical Images of the black Sephiroth are unveiled for the first time.

But here we *abjure* the student of the High Knowledge never to act lightly. He is in the Universe of destructive and malefic "Forces" which one cannot unleash nor handle with impunity; and behind the "devils" and "demons" of legend, are concealed e*nergetic* and *conscious* "currents" whose powers put man's on the level of insects...

We have without sufficient preparation ourselves trodden the two Ways: and we have almost lost our life among the shadows of the Left-Hand Path... We again abjure the student reading this book to take care. There is a vertigo which seizes the semi-profane looking into the Abyss. It is always the same, and it has two names: *Psychosis* and *Suicide*...

"Those who come to possess Divine Knowledge, will gleam with all the brightness of the heavens, so the Zohar tells us. But those who teach it to men according to the ways of Justice, shine like the stars for all Eternity..."

Let us now, with the help of the *Divine Instructors*, follow these Ways of Equity, and never bear involuntary responsibility!

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It remains for us to explain the layout of this work.

When one gives into the care of a modeler the task of creating – at a suitable scale and as accurately as possible – a model of a monument, a ship, an industrial machine, etc, one doesn't ask for a perfect reduction; one doesn't impose upon him an unreasonable amount of minute detail; one only asks one thing – that the final outcome will be as perfect as the modeler can make it. But one doesn't tell him that every detail must be expressed and realized exactly as in the original. If the "model" of a great ship functions in a basin of water as well as the real thing does on the ocean, it is of little import if the internal fixtures and fittings, or any installations which are invisible on the outside and have no function in the overall shape, have been created or not.

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[1] G. Marc Haven: Preface to the translation of the work of Jacques Gaffarel: "*The profound mysteries of the Divine Kabbalah"*, by Ben-Chesed.

In this Synthesized (and *occult...)* Resumé of one of the most prodigious philosophical systems generated by Man, it is the same[1]. Pico della Mirandola, Reuchlin, Spinoza, Molitor, Drach, Rosenroth and others have differently envisaged, translated, and expounded upon the profound concepts of the Kabbalah. If, like these prodigious authors, we permit ourselves to pass over such-and-such sidebar or such-and-such detail, this is solely for the profit of the whole and its precision, in such a minuscule study as this. This book does not pretend to enter the Temple, but only to offer the keys...

May he who applies this teaching, as the epigraph says above, so behold the Illumination he seeks as a recompense for the diligence of his efforts.

As for him who only sees base and material uses, simple profit, low magic or stupid vanity here, may the ritual malediction of *Leviticus* fall upon him: "Thus sayeth the Lord: 'I will break the pride of your power; and I will make your heaven as iron, and your earth as brass'". *(Leviticus:* XXVI, 19).

[1] The format of the work and the limits imposed by its publication have regrettably forced us to abridge the chapters somewhat.

I. — ORIGINS AND DEFINITION OF KABBALAH

A. — Its Genesis

It would be vain to suppose even for a moment that the Jewish religion before our times was characterized by an absolute monotheism on the one hand, and by a rigorous orthodoxy among the whole of its faithful on the other.

If the early years of nascent Christianity presented an aspect of incessant swarming of sects and individual belief systems, each more strange than the other, then for the Jewish nation it was the reverse phenomenon which took place. At the time of the departure from Egypt, the cult of the God of Israel was a whole. No doubt remnants of more ancient and primitive cults (notably those of the Baalam, the Ephod, the Teraphim, etc.) still manifested themselves within families and clans, but as a private observance, and generally in secret. Then, with time came contact with foreign philosophies, the sojourn in Babylon (caused by the captivity and deportations of the population), study by its doctors, and the exchange of ideas with the intellectual and mystical portion of the Jewish people. Some lived and prospered in a completely official manner, and we know the principle of these sects: *Pharisees, Sadducees, Essenes, Therapeutes.* But this is to ignore the existence among the popular masses of more secretive *schools*, diverse sects, sometimes showing a spirit of opposition to the 'official' sects.

If would indeed be a most grave historical error to imagine that Judaism formed a singe bloc, which has given birth to no theological, esoteric or heretical variation.

We have seen that in his work on the formation of Christianity, Drews concluded that before the Christian era, there already existed among the Jews a representation of the Messiah, *which would become that of Christianity.* Later on, the disciples of Jesus rightly sought to present him as having united in his life all the circumstances which had been abundantly described by the Prophets, and did this in order to prove his legitimacy after he had accomplished his mission.

Equally, we noted that Drews, in agreement with B. Smith, affirmed that alongside orthodox Judaism there existed in Israel, or at its borders, sects which had assembled the essential elements of the Christian legend – and this long before the birth of Christianity – around a god which they called *Iesoushouah*[1]. In this name, Drews found the name of Jesus, for the Hebraic orthography is identical. This fact is significant: it is the first trace of the existence of the Kabbalah, Iesoushouah being one of the "Divine Names" of the Sephira Geburah.

What we glimpse in the doctrine of these sects puts them in rapport with a *syncretistic* religion, spread across all Western Asia, in the centuries preceding the Christian era, and which engendered numerous religious groups with specific tendencies. This was *Mandeanism* or *Adonaism.*

[1] "*God of Salvation"*

This syncretist religion is based on esoteric *revelation*, a “gnosis” *(manda* is synonymous with *gnosis),* brought down by a god named *Ado* (“Lord”). In this name we rediscover the root which governed the formation of many of the divine names of these regions: Ado, Ada, Adonai, Adonis, Adam, Atem, Atum. In reality, this esoteric tradition is made from pieces and fragments, and it is constantly in a state of theological parturition!

All the Shemite, Ophite, Naassenian, Cainite, Essenian, Ebionite, Peratean, Sethian and Heliognostic people, and all the pre-Gnostic sects before our era, awaited the mysterious Being who would descend from Heaven and be incarnated in a human form to disperse Demons, purify the Earth and Men, and lead them to the place of the Fortunate Souls in the “Realm of the Father”.

Historical research reveals many Palestinian Jewish doctors in sympathetic relations with the ideas of these sects, which were foreign to Israel.

Let us avoid being derailed by the historical error of a strictly faithful monotheistic Judaism, confined within a sealed vase, without any intellectual and dogmatic evolution! *Before our era,* Mandean sects with a Jewish foundation existed, and there were those – B. Smith proved it – which rightly gave the name of Yeshu, Yeheshuah, Yesoushouah, to a Saving God for whom they waited. Yesh, in Hebrew, signifies *fire;* at the same time, it designates the lineage, the genealogy. Their Saving God is thus a *god of light and of fire*. What does Moses tell us? “God is a Fire which burns...”. What was the name of these sects? Iesseenes, Nazoreans, Nazireans...

So we know that the Jewish esoteric sects venerated a Saving God, which they named Yeshu, or Yeheshuah, or Yehoushouah, and a papyrus preserved in the National Library of Paris (N° 174, Greek foundation supplement) contains formulae of conjuration such as: “...I conjure thee, by Yeheshuah Nazarean...” and later on: “...I conjure thee, by the God of the Hebrews: Yeoushuh...”.

We repeat: these sects were before Christianity...

Following the advent of this, and with the mystical mingling which followed on the dispersal of the Jewish people, their contacts with the Arabs of North Africa, then those in Spain and Portugal, with their close links with the Greek, Turkish and Balkan populations (contacts which were contemporaneous with this dispersion), all of this secret doctrine was re-melted, boiled and fermented. Finally, facing the danger of such an effervescence, the doctors of Israel, in possession of the *true doctrinal esotericism of the Torah,* decided amongst themselves to finally *reveal* the essence of this secret teaching, and we will now see how...

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On the Galilean Synagogue of Capernaum, recently brought to the light of day, at the front of the temple, shines a Five-rayed Star, the “Shield of David”, the Pythagorean Pentagram, symbol of Knowledge and Understanding.

Now, the national emblem of the Jewish people is the "Seal of Solomon", the Six-rayed Star, the Hexagram of Medieval Magic, symbol of the Solomonic tradition.

Who can explain this difference? Why these different paradigms?

The "Seal of Solomon" has its significance partially revealed if one knows that in Hebrew *Salem* signifies Bliss, and *Shlom*: Rigor, *Justice, Equilibrium*. The Hexagram, emblem of *General Law,* is associated with a Just God, a doctrine supported by the metaphysical concept of Retributive Justice. This is the "Law of Karma" of Far-Eastern philosophies, and that of the Judaic *Talmud*.

On the other hand, in Hebrew, David signifies: both the historic person of this name and *Divine Love*. The second school, of which the Synagogue at Capernaum was one of its temples, was connected with the esoteric tradition of "Liberation by Love", bringing into action the mysterious *Law of Pardon* which is the arcane guide of Christianity.

With the destruction of the Temple, and the *dispersal* of the *proletarian* Jewish tribes, the systematic *destruction* of the *military* tribes (Judah, Benjamin), and the *sacerdotal* tribe (Levi), the elite of Israel disappeared almost completely. Rome knew where to strike... Nowadays, one fact remains almost ignored, and that is that the Jewish people no longer have any *sacrificers,* the legitimate heirs of Aaron; and rabbis are simple *doctors of the Law...*

But we ourselves know that this destruction was incomplete, *and that there still exist, almost unknown, legitimate descendants of this esoteric priesthood, which we shall consider shortly,* in whom are united on the one side the bloody priesthood of Moses and Aaron; *and the non-bloody line of Melchizedek, "King of Salem"*, entrusted to Abraham. Martinez de Pasqually, and after him his rare Réaux-Croix, are those people.

It is an *historic fact,* ignored by the public at large, which consecrates the true union of the *priesthood of Israel* and Operative Freemasonry, or the *Judaic Fellowship*[1].

Upon the death of Nero, Vespasian returned to Rome. Titus, succeeded his father as Commander of the Roman troops, and seized Giskhala, Gamala, and Tabor. It was a bloodbath, a total massacre, we are told by A. Séché. Johanan took refuge in Jerusalem, where Pharisees and Zealots, aristocrats and plebeians, fought each other in a fratricidal war. Blood flowed in Jerusalem — and Titus was at the gates...

It was then that *Simeon bar Yohai,* the holy doctor, depositary of the arcane secrets of the Torah, secretly quit Jerusalem and took refuge in *Jabhe...* The Kabbalah was saved!

And by chance in the great ideological eddies and great persecutions which disturbed the Middle Ages, a priest who was wholly Judaic in origin, left the safety of the ghettos for the wide roads and Rosicrucian cenacles, and was able to penetrate environments which were no longer essentially Jewish, but simply philosophical. Here, we make allusion to the great secret societies which were born during this epoch[2].

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[1] It is a fact that before the fall of Jerusalem, the Grand Master of Stonecutters was proclaimed *Pontiff.*
[2] See our work "*Martinism*", p. 47 et seq.

But, back to the point…

We know that at the margin of the *Torah,* or official version of the *Law,* a secret, esoteric version developed, the soul and reason for the existence of the sects encountered during the course of our research. In the voice of the Prophets, the Old Testament frequently insists on the fact that external influences, contact with other peoples, and different religions have been introduced. Truly, that which is called "corruption" should more equitably bear the name of "evolution", "interpretation", and "development", superior to the exclusive use of an intellectual elite more advanced than the general masses.

The primitive *Law* was not only a sacred book, where the faithful could find, along with the elements of their religion, religious prescriptions, rituals and morality. It was at the same time a civil and criminal code, from which the legislators of Israel extracted maxims and decrees regulating the relationships between members of the profane community.

After the Captivity of Babylon, the life of the people changed, evolved. Esdras "renewed" 'the sacred texts', and one may suggest, without daring to swear to it, that these texts, taken in their literal sense, while good for a pastoral and primitive life, no longer sufficed to govern all aspects of the life – above all the spiritual life – of the Jewish people.

On the other side, the special character of national life pushed Israel to isolate itself, to reduce contact and relations with foreign people as much as possible. Israel was, before anything, a proud and haughty people, who did not wish to humble itself by asking its neighbors what it considered it could find itself. At the very least, it doubtless adopted some doctrines of foreign origin and, by reason of this, impure in the words of the Torah, *but it took good care to recognize this,* and qualified them as very old and purely Judaic, and this hand would be played!... (The *Haggadah* of the Talmud, as well as the Mi-*draschim (Midrash)* however, admitted that the Hebrew people had brought back from Babylon the names of the months of the year, those of Angels, and in general the whole of the Kabbalah...).

Driven by the national subtle yet argumentative spirit, the doctors of the Law – combining the functions of legislators, theologians and casuists – abandoned themselves to it to their heart's content. Among them, a few great and good intelligences, building up a framework with foreign materials, and completing it using particular interpretations as materials, came to hatch the most prodigious metaphysical temple which could issue from human thought. From their metaphysical speculations were born firstly the *Mishna,* a complementary interpretation of the five books of the *Pentateuch* or *Torah,* an interpretation pursued in the minutest detail. The teaching of this would be given by the *Tannaim,* or doctors of the Law, who from 150 B.C. to 220 A.D. – that is for almost four centuries – would comment with indefatigable zeal upon the Torah.

Before the third century of our era, the *Mishna* was fragmented. By then the metaphysical baggage transmitted by the *Tannaim* had become such that its sheer size necessitated such division. Rabbi Yehudah (Judah the Prince), surnamed Ha Nasir, the "Patriarch", compiled elements of the first collections into a type of manual.

The *Mishna* of Yehudah is still considered to be like a *Canon* which was soon held as a greater prize than the Pentateuch itself. Thus the treatise *Sopherim* says that: "The Torah is like water, but the Mishna is like wine". This is in a double sense. Allegorically, we understand the drunkenness which carries away the drinker of wine, and the cold rationalism which is the portion of the drinker of water; but also in an esoteric and Kabbalistic sense, since the word wine, in Hebrew *yain,* is numerically equivalent to the word *sod,* signifying mysteries! One may divine from this conscious subtlety that the *Mishna* holds the "spirit" of Tradition, and the Torah possesses only the "letter". One is esoteric, and the other exoteric.

Then, just as the Torah has been commented on and clarified, so the *Mishna* in its own turn was commented on and clarified within the mystery schools. The successors of the *Tannaim,* called the *Amoraim,* or rabbinical "commentators", in the Synagogues of Libya, Sephoris and Lydda, in Palestine; Syra, Nehardea, Pumbeditha and Uscha in Babylonia, took them as the text for their passionate controversies for three centuries. The conclusion of this secular discussion was called the *Gemara,* or "complement" (implying the *Mishna*). A vaster compilation, reuniting the decisions of the Amoraim and the *Tannaim* was then established, and this was given the title of *Talmud,* a Hebrew word signifying "ritual".

This shows that, if the *Talmud* is a summary of the G*emara,* that the *Gemara* is the commentary and the complement to the *Mishna,* and that the *Mishna* is the esoteric text of the *Torah;* then the *Talmud* is still more esoteric and more allegoric than the Mishna itself, since it aims to *reveal*, in an even clearer manner, its mysteries! Now, we know from experience that every time one reveals the sense of a religious text, *it is under a new allegory...*

We may conclude that to take the *Talmud* word for word, in applying its teachings to Israel, the Jewish people, and its anathemas to the Goyim, or uncircumcised peoples, is to fall back into the exotericism of the *Torah* and to reveal nothing at all. On the contrary, the Talmud and all its teachings do not apply themselves to an *elect people* and to *reprobates* of this world. In fact, another capital work will teach us this in a few moments, named the *Sefer-ha-Zohar,* the "Book of Splendor".

A final conclusion: both Anti-semites and Israelites – fanatics of both camps – are in error, for the Talmud does not address itself to men here below! *Israel is the company of the elect*, the "blessed of my Father"!

Two Talmudic compendia existed: the one of Jerusalem, completed in the fifth century of our era, and that of Babylon, completed at the beginning of the sixth century. Both reproduced the *Mishna,* well enough, but the first one gave us the *Palestinian Gemara,* and the second the *Babylonian Gemara.* The latter is by far the more considerable. The *Talmud* of Jerusalem comprises one thin folio, while that of Babylon requires *twelve* thick volumes in the same format! Therefore it is this latter one which is, nowadays too, the true expression of the Talmud.

In Babylonia, Talmudic studies continued to flourish for a long time, well after all social and intellectual life had apparently disappeared from Palestine. We find these theological organizations again *at the end of the twelfth century*, in Spain and Portugal. In the twelfth century, in Grenada, Samuel Ibn Naggdila published a remarkable

introduction to the study of Talmud; and Gershom Ben Yehudah brought out "Commentaries" of fourteen treatises on Talmud in Mayence and Metz. Another doctor, Solomon Yitzchaki, surnamed Rashi, wrote Aramaic "Commentaries" on almost all the treatises, accompanied by a *Gemara.* In the twelfth century the famous Maimonides composed a commentary on the *Mishna* in Arabic, a commentary which remains, even in our times, one of the celebrated classics. In the thirteenth century, German and French rabbis, writing in Aramaic, expanded on the commentaries of Solomon Yitzchaki. Up to the seventeenth century, the *Babylonian Talmud* preserved an authority superior to that of the Torah itself. This is quite understandable, as it claimed to give the key to the latter; and the majority of Jews only knew the Torah by quotations from the *Talmud!*

The *Haggadah* of the Talmud, to which we made allusion above, which talks of the Months and the Angels, gave birth to a veritable Judaic "gnosis", driven by the mystical fever of doctors of the Law. This gnosis rested upon esoteric commentary on the biblical narratives. This commentary itself had *oral tradition* as a starting point*, issuing from a certain intellectual illumination*, which gave real meaning to the texts and banal interpretations that the ignorant crowd were only able to comprehend at that level.

This oral tradition, coming from mystical illumination, is the "Word", or "*tradition transmitted by word"*, in Hebrew *Cabala* and in French *Kabbale!* (see in particular the *Jerusalem Targum,* called the *Targum of Onkelos).*

So we can see that, as in Christian texts, there was a long period of fermentation, official or occult, which ceaselessly brewed and adjusted that original "revelation" obtained by *illumination,* added commentaries which sometimes came from foreign concepts, and attached other heterodox or external "practices" in terms of their origins, which brought about Judaic esotericism, or *Kabbalah.*

One can say without fear that it was the *universal and eternal initiatory fermentation* which, deposited in the heart of the esotericism of Israel, as in the heart of any religion, made known or not, gave rise to the birth of the Kabbalah. The Kabbalah is but the *Eternal Doctrine,* dissimulated under all Symbols and in all legendary stories, simply conveyed by the traditions come from the beginning of ages, and which drop their roots in the original mystery of the people of Sumeria and Akkadia. It is the *semitic appearance* of this eternal Doctrine, which can only borrow its ways of expression from among the racial, hereditary or didactic concepts of Western peoples, and more precisely Mediterranean peoples. Christianity has been its principal messenger, which rests before all other influences upon the *Old* Testament. This Kabbalah was the crucible where, in the Middle Ages, that peculiar heritage of the peoples of the white race of Western Europe came to blend with the later Celtic traditions. This resulted in a curious metaphysical and philosophical ensemble, in which the pagan resurgence, specifically that of Ancient Italy and Greece; the traditions of Pythagoras, borne by the corporations and trades; Celtic survivals in the tradition of popular and earth-based *sorcery;* and Gnostic Christian esotericism, constituted this strange "climate" in which was born Medieval Magic: the *Faustian* cycle...

It is then that the *Sefer-ha-Zohar* or "Book of Splendor" appeared. We do not insist on the historic detail of its origins, for they remain uncertain. Its first publication, and even all or part of its drafting, is attributed to Moses de Leon, a Jew living in Spain in

the thirteenth century. *But the doctrines taught by the Zohar are linked to those of mystical Hebrew works earlier than the aforementioned thirteenth century.* Moses de Leon attributes it to the famous Simeon, called bar Yohai, the disciple of Akiba, but the best legitimization of a work is in its intrinsic worth; the author and the date are less important than the book, and the sublimity of the Zohar remains uncontestable. We conclude that the Zohar is the exoteric summarization of thirty centuries of Judaic mysticism.

It is composed of eight principle treaties, which are
:
1) the "Mysteries of the Torah",
2) the "Youth",
3) the "Mystical Midrash on The Torah",
4) the "Mysterious Search",
5) the "Come and See",
6) the "Great Assembly",
7) the "Lesser Assembly",
8) the "Book of Secrets", or the *Sepher Dzeniouta.*

The classic editions are those of: Mantoue (1560, in-quarto), Dublin (1623, in-folio), Constantinople (1736), Amsterdam (1714) and (1805). That of 1714 is considered to be the best, and it is upon this that Jean de Pauly established his French translation of the Zohar, edited by Lafuma.

*
* *

And so it is indeed by means of the Kabbalah that, in the laboratory of Doctor Faust, he sees the warm hues of his stained glass windows light up, where the *Hexagram* of Solomon and the *Pentalpha* of Pythagorus unite and entwine around the *Eglantine* of the disciples of Hermes, itself irradiated in the heart of the Celtic trefoil! The Easter morning church bells, which tear the Doctor from his mortal melancholy, also celebrate the resurrection of the Temple at Jerusalem which the builders of the Cathedrals transpose in our great gothic metropolitan Cathedrals. It is in these that we once again find this effort towards Synthesis. The Celtic trefoil becomes the modest trilobal rose window; the Hexagram and the Pentagram sign their blind arcades, and the proportional "sections" of the same Eglantines now become marvelous "roses", bathing (according to the happy definition of Grillot de Givry) the transepts of our sleeping Cathedrals in an unreal light...

And it is also by means of this same kabbalistic "light" that the great Judeo-Christian fusion, foretold by the Doctors of the Church, will be accomplished. Possessing the keys to the Kabbalah, Johannite Christians such as we are, disciples of Martinez de Pasqually or of Louis-Claude de Saint-Martin, we may better penetrate the mysteries of the two Testaments. Without changing their orthodoxy, we will incorporate them into the very heart of this synthesis. And, according to the enigmatic prophecy of Genesis: "Japheth shall dwell in the tents of Shem".

By exploring the Kabbalah, pious and sincere Jews will learn that its teachings do not have the polytheistic implications that they wrongly attribute to it.

Then, perhaps, as Albert Jounet said in his “Key to the Zohar”, Jews and Christians together will raise their common hopes towards the Uncreated Word, soaring in His eternity, and Who waits for their reconciliation, it seems, in order to manifest Himself anew under the appearance of the Glorious Christ.

And so, according to the mysterious Kabbalistic promise, “the Messiah shall come into the World through the merits of the Sepher-ha-Zohar...”.

B. — Its development: The Kabbalah and its different Schools

The adepts of the modern Kabbalah themselves report most distinctly their origin with Isaac the Blind or even his father Abraham, born David of Posquières. Joseph Gikatilla, one of the most fervent, wrote in his *Perusch Hahagadah*, preserved in the *Sefer Hanefesch Hachochamah* of Moses de Leon: “The Kabbalah which is in our hands goes back through the chain of traditions to the Maaseh Merkabah from which it passed to the right-hand column, the pious rabbi Isaac the Blind”.

Ben Aderet, in his *Respp.* (I, No. 94) made allusion to the same men, and didn’t even designate them any more by the word “kabbalists” calling them “masters of the mysteries of the Torah”.

“For every precept, he said, certain men who are holders of the mysteries of the Torah, have in their spirit very venerable reasons, though the sins of this generation has dammed *the sources of tradition maintained since the destruction of the Temple*”.

Above all the Kabbalah stands in opposition to Talmudic casuistry or, if you will, a form of revolt of faith against the law. It is the refuge of those spirits who find themselves ill at ease in the subtle and inextricable mesh of Talmudic laws and who, in the narrow cadre of ritual, cultural and liturgical formulae, seek a source of the living waters.

With the Kabbalah, a very notable intrusion of Christian elements appeared in Jewish mysticism, and that was due to several causes: on the one hand, there was a spirit of opposition against the rationalism of Aristotle which reconciled the spirit of Neoplatonism, and so led them right to the source of ancient philosophy which had contributed the most to feed the fundamental dogmatism of Christianity. On the other hand, the spirit of opposition to Jewish dogmatism often led beyond the true boundaries which separated Jewish doctrine from Christian doctrine. Finally, and independent of all logical reason, fortuitous connections between Jewish and Christian mysticism and their representations were fertile with ideas which were contained in both doctrines at the same time.

In the space which separates mysticism prior to the Kabbalah and the Zohar, we can perceive a particular essay at systematization and classification which allows us to distinguish five principle schools:

1°) The school of *Isaac the Blind* which one might call the metaphysical school, not because metaphysics was the exclusive element, but because it was the predominant element;

2°) That of *Ezra-Azriel,* which came from it;

3°) That of *Nachmanides,* his disciple;

4°) The school of *Eleazar of Worms,* who especially applied himself to the mysticism of letters and numbers;

5) The school of *Abulafia,* which followed the two previous schools and developed them in the sense of pure contemplation.

I. — Isaac the Blind

About Isaac the Blind himself we know very little. His successor spoke with respect about his commentary on the Sefer Yetzirah, and on his gift of discerning new souls from old souls, which is to say those which were in their first marriage with the body from those which, according to the laws of metempsychosis, were already making a second or third pilgrimage. Like many of the great initiators, such as Pythagoras and Socrates, he appears mainly to have acted through verbal instruction. In his *Bade Aaron,* Shem Tov ibn Gaon said many times: "R. Ezra de Geronde (the disciple of Isaac the Blind) composed a commentary on the Haggadoth such as he had received from his master Isaac the Blind", which certainly seems to indicate that Isaac the Blind concerned himself with interpreting the Haggadoth and prayers, that is to say assuredly to spiritualize them in the sense of his system. But at the same time it resulted in his writing of few works himself. His blindness, common in the traditions of the Kabbalists, was also a sufficient reason alone to explain his moderation as a writer. In any case, it was at BEAU-CAIRE, in this Province, crossroads of so many ideas, the point of intersection of the North and South, with Isaac the Blind, that we can locate the cradle of Practical Kabbalah.

The characteristic of his teaching and the school that he founded appeared immediately in the teachings of his principal disciple Ezra-Azriel. It has never been known if these two names represent one and the same person or if they correspond to two disciples of Isaac the Blind. Later Kabbalists always confuse them. In his *Yuchasin*, Jacubo makes Ezra the master of Nachmanides; by contrast, Meir ben Gubbai and others attribute this honor to Azriel. Recanati attributes the Commentary on the *Song of Songs* to Azriel; Isaac of Acco and others put the same work in the account of Ezra. In our eyes, Ezra and Azriel constitute names of a single and same person. Jewish literature is full of confusion of this manner and particularly with the names of Uzziel, Azriel, and Ezra. Ezra-Azriel lived from 1160 to 1238. He told a story about himself: that in his youth he traveled greatly in search of a hidden doctrine explaining God and His creation. After long peregrinations, he found a man who claimed an antique and accredited tradition, and who assuaged his doubts[1].

II. — Ezra-Azriel

This is the doctrine of Ezra as he laid it out in his work entitled: *Explanation of the ten Sephiroth in questions and answers.*

"The *Infinite* is a Being who is absolutely perfect and without lacuna. So, when one says that there is within him a limitless power, but not the power to limit himself, one introduces a lacuna into his fullness. On the other hand, if one says that this universe –

[1] S. Karppe: "Origins of the *Zohar*". (Alcan, Ed. Paris, 1901).

which isn't perfect – proceeds directly from him, one is declaring that his power is imperfect. Now, as one cannot attribute a lacuna to his perfection, it is necessary to admit that the Ain Soph has the power to limit himself, which power is itself limitless.

"Once this limit issued from him in a first line, and these are the Sephiroth which constitute both the power of perfection and the power of imperfection".

And here now is their gradual action. The first is destiny where presides the power divine, the second is to the power of the angels, the third to prophetic power, the fourth to shed mercy throughout the superior essences, the fifth to shed forth the terror of his power, the sixth to shed pity upon inferior things, the seventh to make grow and fortify the sensitive soul under development, the eighth to produce successive gradation, the ninth to have the power of all the rest emanate forth, the tenth to be the way by which the ensemble of all the other powers spread themselves across the inferior world.

In reality, we think that the Sephiroth originally reduced themselves to the number three and were first of all a reflection of the system of emanation, such as we have met in Ibn Gabirol.

With the *Treatise on Emanation* which belonged to the same school, we have a conception which is a little different from the doctrine; we have moreover a first attempt to reconcile it with anterior mysticism and return this mysticism to the body of the new mysticism. It is not without reason that the author chose the prophet Elias to be his mouthpiece. In fact, Ezra-Azriel alluded to the philosophies because he himself sought to win over everyone to faith. "It is not enough", he wrote, "to be worthy of these great revelations, to be a studious man; it is necessary above all to be a man of faith. It is not enough to know the Bible, the Mishnah, the Haggadah. All that is vain if one has no faith, if one does not aspire with confidence, in the lassitude of the ordinary course of life, to the sublime and mysterious Merkabah".

Jellinek *(Auswahl Kabbalist Mystik,* I, 1853. Leipzig) attributed this work to R. Jacob Nasir (12th Century) and this because Recanati (Comment on the Pentateuch, 173 d) and Isaac of Acco (in his *Meirat Enaym*, said that the prophet Elias referenced in this work appeared first of all in R. Jacob Nasir. Yet why attach such importance to this pseudo-epigraphy of Elias? For time immemorial, Elias has been an image which has been made to serve all. The Talmudic epoch had already identified him with the Messiah and reserved to him a solution to the problems that the casuists held in suspense and thus unresolved. In the homiletic literature, he is the great censor, the great moralist. It is hardly surprising that the Kabbalists, in their turn, took shelter under the name without which they would have had to reveal that the ideas were their own. Besides, if the revelations of Elias, according to the authors, were reported to Jacob Nasir, these same authors similarly had them come down to Isaac the Blind, Azriel and Nachmanides. We believe it is more likely to attribute this work to a disciple of Isaac the Blind or Ezra who, mourning for the old mysticism, wanted to adopt the new Kabbalah without prejudicing the old one, and attempt a reconciliation between the two.

Sometimes it is thought that the "Prayer of R. Nehunyah ben Hakanah" or the *Bahir* and "The Book of Intuition" are attached to the same school. For the latter, there is no doubt, but for the *Bahir* nothing is less certain. It is necessary to say a few words about

this.

The *Bahir* is written as a fictional dialogue held between two imaginary doctors. There we find the doctrine of the Sephiroth, perhaps understood in the sense of the new Kabbalah. I say perhaps, for the Sephiroth did not appear there with the names they carry across all theoretical Kabbalah, but under the past denomination of *Maamarim,* discourse, creative word, word of action.

The time of the appearance of the *Bahir* is quite difficult to identify. We know, on the one hand, that it existed in 1245, since from this time it was attacked by doctor Meir b. Simon de Narbonne. On the other hand, grammatical observations found there stop us from rejecting a date after the period which has been called the «Age of Hebrew Grammar». These upper and lower limits take us between the twelfth and thirteenth centuries. The date is definitely close to the birth of the Kabbalah, but it does not prove by that a connection with or dependency on the Bahir and the school of Isaac the Blind. It is not the same with the *Book of Intuition.*

The *Book of Intuition* put forward a treatise on the relationship between the Sephiroth with the Ain Soph. God is one, identical in all his powers, like a flame which plays in a variety of colors. These powers emanate from him, as light emanates from the eye, like a scent emanating from a perfume, like the flash of a flame emanating from another fire without which the latter would lose something (here we find both the terminology of Ibn Gabirol and that of Ezra-Azriel). Before creation, God was one, in himself, without movement, without limit, without distinction. The best way to know him consists of combining and calculating the letters of his name. Thus, this leads one to affirm the sole point that one is able to affirm, that one might know what is obscure, enveloped in itself and without differentiation.

This, in its substance, is close to the doctrine of Isaac the Blind and his school; that is to say, the first form of the Kabbalah. (It is important not to forget that each time this word Kabbalah appears.) One can see that this first use was metaphysical, from an abstraction via neo-Platonic abstractions, from a reprise and an arbitrary multiplication of the intermediaries of Ibn Gabirol.

Through its attempt to differentiate the creative modes, it leads us towards pantheism. It includes an attempt to give physical color to the metaphysical laws, borrowed precisely from the color of light, which is also to be seen in the poetry and metaphysics of the Zohar; and finally it is to give spirituality to traditional religion, a mystical idealization of all the elements of the past which can be transformed, a development of new aspirations using ancient formulae. From all this, the body of the Zohar is created.

III. — Nachmanides

The efforts of Ezra-Azriel would perhaps not have conquered the Kabbalah with the success they hoped for, if they hadn't had Moses ben Nachman, commonly called Nachmanides, for a disciple who, coming late to mysticism, benefited it in the eyes of otrthodox and dogmatic doctors with the authority of a lifetime devoted to the study of dogmatic Judaism. After that nobody dared to voice suspicion about a doctrine approved of by a man such as Nachmanides, renowned besides for his traditionalist piety. The poet Meschulam in Vedas Dasiera *(Dibre Chachanim,* 77) chants thus:

"For us the son of *Nachman is a sure citadel; Ezra, Azriel have taught us without error; They are my priests, they illuminate mine altar"*.

Later on a legend grew up about the manner by which Nachmanides came to the Kabbalah. It is said that, despite the efforts made towards him by an old initiate, he remained intransigent. One day, this Kabbalist committed a flagrant offense and was condemned to death. Before the execution, he called Nachmanides and affirmed that that very evening he would come and find him to celebrate the Sabbath Agape. Indeed, by an occult procedure he substituted an ass for himself which was executed in his place, and that evening he suddenly entered into the room of Nachmanides. This event converted him.

Beyond the prestige that Nachmanides brought to the Kabbalah by his person, he rendered it a second service. First of all, he entered resolutely upon the path that Ezra-Ariel had hardly committed himself to, that is not to content himself with founding a philsophical, theoretical Kabbalah, but to use it to penetrate the law, that law which up till then had been the portion of the Talmudists and Haggadists alone. It was not enough to enunciate mystical doctrines; it was also necessary to use them to vivify the spirit of the Scripture, and above all to interpret the precepts of the Bible – and particularly the Pentateuch – in this way. Nachmanides accorded an important place to this type of vulgarization of the Kabbalah. He was one of those who contributed the most to grafting it onto the sacred texts.

Here are one or two examples which show how Nachmanides pushed spirituality to the limit. He admitted that the first man had been created an androgyne. But he also admitted that the divine breath to animate and ennoble this double form was placed at the intersection of the two bodies, and in order clarify an important idea of the Zohar in advance, we would add that each distinct part carried half a soul.

Nachmanides loved to quote and develop the following Midrashic passage: While man sleeps, the body talks with the sensual soul, the sensual soul talks to the rational soul, the rational soul talks to the angel (guardian angel), etc. For Nachmanides the soul felt itself in bad company with the body, and broke up this marriage whenever it could. Even before the definitive divorce, it took fleeting leaves of absence, going to wander the heavens, making contact once more with its sisters; and when it returned to the body, the latter became conscious of all that the soul had seen. This explains the visions one has in dreams. One may clearly sense the theories dear to the Orphic, Platonic and other initiations.

Nachmanides, while generally maintaining his poems in the realm of traditional Judaism, impregnated some with a mysticism which is somewhat less than conformist with tradition. There we sometimes even find a singular mixture between Kabbalistic and Gnostic elements, between the doctrine of the Sephiroth and that of the Pleroma. Above all it is with regard to the soul that the comparison makes sense. It is by means of channels, called the "channels of error" that, according to Nachmanides, the souls flow out of the "great reservoir", a term absolutely reminiscent of the gnostic pleroma (Néander, *Kirchengesch.* I, 2nd part, p. 745 and Matter, *Gnosticismus,* p. 95 et seq). The union of the soul with the body only soils it and whatever it may do, it has no salvation save in divine love, which, having allowed it to stray, takes it back to itself. The

Gnostic *Sophia*, too, having long erred, cannot achieve her salvation except through the direct intervention of the Father.

Nachmanides also takes the effort of his mysticism to a new point: ethics, already in his commentary, but above all in a special work entitled: *The Door of Remuneration.* The theme dominating this work is his mystical conception of suffering. According to Nachmanides, suffering is almost always a suffering of love. For some it is a warning: God sees with sorrow the celestial soul mired in the misery of the body, and to stop this, He sends him sorrows. It is a great affliction among the heavenly souls and angels to see one of their companions rendered unworthy of its origin and its destiny. Then they all seek to press God, in the hope that, curbing the goodwill which He is ever ready to pour out for a moment, He will rap on this soul with salutary blows. If the soul remains dense to these warnings, they redouble their violence to make the soul pay its ransom on earth, so as not to be obliged to have to pay it in heaven. Even for the just there is a suffering of love; for even the just themselves are not perfect. They have dross within them which the crucible of love separates from their souls. But man cannot inflict these sufferings of love upon himself: he must receive them, and receive them with joy from the divine hand. Woe to him who does not suffer, for this happiness implies that God had abandoned him, and that He had condemned him to not enjoy future happiness ; that He has left him untouched in his present happiness so that he will do nothing to claim his destiny. Man's sufferings are the wages of extra-terrestrial joy; in addition certain woes are designed to give man a harder life, thereby to make a greater effort and to grow in merit, and therefore earn his right to a joyous future. Finally, there are sorrows which are used to transform into action the seeds of good which the human soul carries within itself. These are to some extent the birth-pangs of a soul rich in virtue.

Nachmanides was already the Master of *Practical Kabbalah.* For him:

"In creating all things God made it so that the superior things would lead the inferior things, and He gave power to the earth and to all that it contained according to the laws fixed by Astrology. For the stars and the angels who are their guides it was His will that their souls and their superior conjunctions would have a repercussion on peoples and on men. There were established also certain laws which allow one to read the future in the entrails of birds, in their voices, and in their flight. This is what the Scripture meant when it said of King Solomon that he knew how to talk to birds".

Nachmanides also wrote on necromancy, magic, and etc. (Ex., 20, 2; Deut. 18, 9). The evocation of demons or Evil Spirits was, according to him, an art which is required to be studied at length. He spoke about talks he had had with certain masters of the art of conjuration, and he mentioned treaties pertaining to relationships with the Evil Spirits and the manner of making the required instruments *(Genesis,* 4,22; *Derescha,* p. 8 and 11).

We can see that the mystical activity of Nachmanides extended itself across the majority of questions then being raised by the theoretical Kabbalah. Nachmanides was reported in particular by disciples of the metaphysical school to be inclined towards speculation to theurgic ends, since to his eyes mysticism, far from being confined to pure research, should lead quickly enough to the conquest and enslavement of cosmic powers. After the Zohar, when the folly of this theurgy affected reason, Nachmanides

was one of those to whom lost souls turned with the most kindness[1].

In the school of Isaac the Blind, there were still lively glimmers of philosophical speculation. Although these glimmers were too often obscured by clouds of extravagances and a fantastic application of non-Jewish doctrines to Jewish texts, nevertheless one feels that philosophy passed by this route.

IV. — Eleazar of Worms

It was not the same in what is generally known as the German school, a school which most probably had R. Jehudah Chasid (the Pious) of Ratisbonne as its founder and, in any event, in R. Eleazar of Worms, his disciple, its famous representative. It is his doctrine which will help us to characterize the doctrine of this school. Its traditions had originated in the German school, which goes back to Babylonia. So R. Schem Job said in his *Emmunot* (39 b) that at the news of the arrival of a great Babylonian Kabbalist, named R. Keschischa, in Apulia, R. Jehudah the Pious ran from Ratisbonne to Corbeil, and from Corbeil to Apulia, to be initiated into the sacred teachings. R. Eleazar of Worms cited other initiators like R. Samuel Ha Chasid, R. Eleasar of Spire, and R. Kalonymos, who in 787 had been transplanted from Lombardy to Mayence by Charlemagne himself (v. Luzzato, *il Giudaismo Illustrato,* I, 30 et seq.).

It was not that Eleazar of Worms was particularly preoccupied with metaphysical problems. On the contrary, he ignored or claimed to ignore the speculations of the school of Isaac the Blind. He didn't use the word 'Ain-Soph' once, nor that of the 'Sephiroth' in the sense that Isaac the Blind and his disciples used them, but proceeded directly to Ibn Ezra and pushed the mathematical form of the mysticism of Ibn Ezra to its final limit, in order to introduce all that inspired him about the mysticism of the Gaonim, and particularly the *practical or applied Kabbalah* whose most fertile promoter he was. We should here take a quick look at the work of Eleazar of Worms who through Abulafia and through the Zohar caused the bifurcation of theoretical Kabbalah towards practical Kabbalah; and we will speak of the *Sefer Raziel.*

The *Sefer Raziel* is said to have been communicated by the angel Raziel ('Mystery of God') to Noah at the moment of his entry into the ark. It was written, on a sapphire stone; "in it are great mysteries, the mysteries of the higher degrees, the stars, their revolutions, the function and habit of all the celestial bodies; through the knowledge that it gives one may obtain all the secrets of things, of death and life, the art of healing and the interpretation of dreams, the art of making war and bringing peace". This stated, the *Sefer Raziel* is presented as a work having provided the applied Kabbalah and to the Jewish tradition in general its rich arsenal of amulets, talismans, propitiatory formulae, curative formulae, images, magical mixtures, philtres of love and of hate. Even today the echo of these traditions, like that of the name of Eleazar of Worms is not extinct.

Among the disciples of Eleazar of Worms we shall only speak of Menachem, notably of his work entitled "Crown of the Supreme Name". This work is under the direct influence of the master and in part the "Book of the Name" of Ibn Ezra. It mainly discusses the Tetragrammaton and the ten Sephiroth and he links the one to the other.

This disciple of Eleazar and the second representative of the German school leaned

[1] Let us not forget, in fact, that the extremists of these doctrines were themselves the cause of their downfall.

towards making a primary synthesis between the gifts of this school and the metaphysics of the speculative school, and naturally he did this to the detriment of the latter.

The adepts of the German school propagated their form of mysticism as far as Spain. Solomon b. Adret, in his *Respp.* (No. 548), spoke of a disciple of Eleazar of Worms called Abraham of Cologne (also honorably known in his school). This Abraham of Cologne came to Spain, taught there, and even explained his doctrine before the king of Castille, Alphonse X.

And so we come to him who tried to mix the two schools into a whole in order to put it to the service of pure contemplation, that is to say, to the service of a rather higher form of the Merkabah of the Gaonim. We wish to speak of Abulafia.

V. — Abulafia

To properly understand the ideas of Abulafia, one must take a look at his life. Abraham ben Samuel Abulafia was born in Saragossa in 1240. Up to his thirtieth year, he studied the Bible, the Talmud, medicine, philosophy, notably the works of Saadia and Maimonides. He was an assiduous reader of Ibn Ezra. As for his mystical studies, he himself said in his letter to R. Jehuda Solomon (whom we will meet shortly), and in his mystical commentary on Maimonides that he had been initiated into the doctrine of the school of Nachmanides. "It is there", he said, "that I was taught the ways by which are revealed true intentions, the mysteries of the Law, and these ways number three: Notarikon (acrology), Gematria (numerical evaluation), and Ziruf (permutation[1])".

The life of Abulafia, though known only from his general works, demonstrates that his spirit tended towards a form of mysticism going beyond the Kabbalah itself. To this point we have several very precise and significant letters. R. Solomon ben Adreth, consulted by the Jews in Italy about the activities of the Prophet-Messiah, wrote a letter to a certain Achitob of Palerma in which he had vigorously attacked Abulafia and had reproached him for understanding nothing of the essential elements of the Kabbalah, nor the doctrine of the Sephiroth, nor that of emanation; and accused him of setting forth a new and strange doctrine relating to letters and numbers with a view of leading him to a prophetic spirit. We do not have the letter of Solomon ben Adreth ; rather the indirect replica which Abulafia made when sending it to a certain R. Jehuda Salmon. First of all Abulafia distinguished four sources of knowledge: 1st the five senses; 2nd ideas or the 10 abstract numbers; 3rd universal consent; 4th tradition. Without developing the first two which are known, nor the third which does not in itself have a very great power of truth, he passed on to the fourth : tradition (Kabbalah). Yet it was not the general tradition that he wanted to study, but only the Kabbalah specific to Kabbalists, ignored by the common rabbis, who spent all their time on the Talmud. Now, this Kabbalah consisted of two areas: one concerned itself with the knowledge of God by means of the ten Sephiroth, and the other concerned itself with the knowledge of God by means of the twenty-two letters which comprise the names and signs, and which lead to prophetic inspiration.

Abulafia assiduously practiced the teachings of Ibn Ezra, and claimed the authority of Eleazar of Worms and Nachmanides. The point in common between these mystics was that they all agreed upon giving strong focus to the mysticism of letters, numbers

[1] In fact, *Ziruf* is combination of letters and *Temurah* is the permuttion of letters - PV.

and divine names. Abulafia is thus, above all, an adept of this mystical form. It is this that he takes as his point of departure. On the other hand, we have seen that he engaged in the study of more than a dozen commentaries on the Sefer Yezirah, which confirms us in our idea concerning his main leanings. For whereas the Sefer Yezirah places letters and numbers in the service of the cosmogony, and whereas the masters named above subordinated them to the Kabbalah of the Sephiroth where they made a frame for mystical speculation, Abulafia claimed to surpass this speculation and worked, on the union of the rational soul with God, using arithmetical combinations as a basis, a union which Ibn Gabirol and Maimonides made the fruit and the recompense for philosophical study.

Abulafia entertained a theory from the Christian mysticism of St Bonaventure, relating to the seven levels of contemplation (this citation implies that he studied and had a knowledge of Christian mysticism!). On the other hand, we find in these writings a call to Christian dogma. When speaking on the three divine names *Yhvh, Yh, Elohim,* he said: "These are the three sacred names which mark the mystery of the Trinity and the Trinity of Unity. Just as Wisdom, Intelligence and Knowledge are three, yet one single and same thing, so the expressions, he was, is and shall be, are but varieties of the same essence, and the three Persons make but one Person, at the same time both single and triple.

"If this is so, then God has the name *one,* indicating his substance as *one,* and which is still triple, but this trinity is one. This should not seem strange, for already these names should explain the idea to you... these names which are three and which all three designate a unique substance, identical to itself, as does the triple invocation of "Holy, Holy, Holy"... and, on the other hand, the concept of, the Trinity of Wisdom, Intelligence and Knowledge".

With his Messianism, we believe that Abulafia was not aiming at Jews alone, but all humanity. So this concession to the Trinity was an appeal to Christianity. It was on this very basis of Christian dogma that he claimed to convert Pope Martin IV to his prophetic mysticism of letters and numbers and won him over to his Messianic vocation. According to him, he was assuredly the new Christ; yet the Ancient One had not deceived man by presenting to them a God in three persons, and to explain this, as often as he spoke on the Sephiroth, Abulafia insisted on their Trinitarian division, their wholeness and their partial grouping.

II — METAPHYSICAL ELEMENTS

A. — The Sephiroth

The Hebrew word *Sephira* (plural, Sephiroth) signifies *Number, Numeration.* (In this one can see the influence of Platonic, Pythagorean and Alexandrian ideas on the Hebrew Kabbalah).

In fact, since it comprises the generative process of the Five Persons, the Two Couples and the Two Aspects, the student of the Kabbalah comes to abandon them, and, decomposing this basic system into new elements, expressed in new terms, he is led to struggle with the study of the Sephiroth.

The Sephiroth enable us to penetrate the domain of the Absolute. They allow us to some extent to adapt to the conditions of Relativity. Its system lays out the circumstances of intelligibility and existence of all *non-absolute reality* (as they exist in the plane of *Natura Naturante*).

For Man, they mark the emanation through Divine Thought of the circumstances of potentiality for the Creation, Preservation and Perfection of all reality.

Thus they summarize Divine Thought, insofar as they are manifest by the bringing into existence of Living Entities, and as they are made known to these Living Entities.

The Sephiroth express the *adaptation* of *absolute* nature to the conditions of Relativity, in step with Life, all things proper to the Sphere of Creation.

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Universal Active Powers, "*God-Names*", whose study explains in some measure the techniques and the operative processes by which the Absolute, concretized by the Son, or Creating Word, condescends to raise His Creature up towards Him.

Studied across the rules and techniques of the two Kabbalahs (mystical and practical), they are the stages which will serve to mediate between the *Absolute* and the *Relative.*

By making deductions from these transitive conditions, their constitution and studying the Divine Names (those imaged expressions of aspects of the Absolute regarding this relative being which is Man), the Kabbalah draws out the hierarchy of the four worlds, which we see from a distance.

There Man finds the reflection of the Universal Whole, the multiple aspects of the Absolute. As a *relative* Being, the Man-Archetype cannot thus survive in the *Natura Naturante*, except insofar as he submits himself to the same conditions which in this Sphere constitute the principle force of existence, intelligibility, and possible actions.

We conclude that only the perception and the conception of the "divine" permits Man to preserve Life in the bosom of this ever-changing kaleidoscope, and to become an *immortal being*. What we defined at the beginning of this work, under the name of "Divine Knowledge, is thus effectively the key to an *eternal becoming*.

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We can see from this explanation that the Sephiroth are not divine persons, but simply emanations. *Modern* Kabbalists often incorrectly attribute the three first Sephiroth to the three Persons of the Trinity. They are only their image, their reflection.

The Kabbalists of olden times were not mistaken this way.

The Zohar tells us that the Sephiroth are "Forms, which God produced to direct those worlds unknown and invisible to Man, as they do the visible worlds..." (such are the *Aeons* of the Gnostics).

Ezra-Azriel declared that they are: "the *power of being* of all that is, of all that falls beneath the concept of Pure Number".

According to Irira[1]: "These are spiritual instruments which serve their Infinite Emanator, to create, form, build, and preserve".

He adds: "Therefore they are not creatures in the true sense (as they serve to create), but the *rays* of the Infinite, which descend from the Supreme Source however, they are really separate".

Moses of Cordova tells us: "They adhere to the First Cause with regard to essence, but regarding operation (from the Latin *opera:* works), they are mediators who represent the First Cause, entirely inaccessible in Himself. They emanate immediately from Him, and by virtue of this same First Cause, produce and govern all the rest".

We conclude that the Sephiroth are *demiurges,* or the *Pleroma* of the Gnostics.

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It is useful to give an analysis of the Sephirotic ideal following the ethics of Spinoza, such as it was presented by Dr. Jellincks, in his "Study on the Kabbalah"[2].

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1st) By the BEING who is the Cause and Governor of all things, we understand that it is Ain Soph, who is an infinite being, free, absolutely identical to himself, united within himself, without attributes, or will, or intention, or desire, or thought, or word, or action, these actions in fact depending one upon the other.

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[1] Abraham Cohen Irira (d. 1631) – ed.
[2] Leipzig, 1852.

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2nd) By the Sephiroth, we understand Potentialities emanated by the Absolute, Ain Soph, and which are all necessarily entities limited by quantity which, like will, without changing nature, differentiates things which are "potentialities of multiform objects".

In fact, every effect has a cause, and everything which shows order and intention has a director.

Moreover, everything has a limit; that which is limited is completed, and that which is completed is not absolutely identical. The First Cause of the world being invisible, it is thus limitless, infinite, and absolutely identical and corresponds to the definition of Ain-Soph.

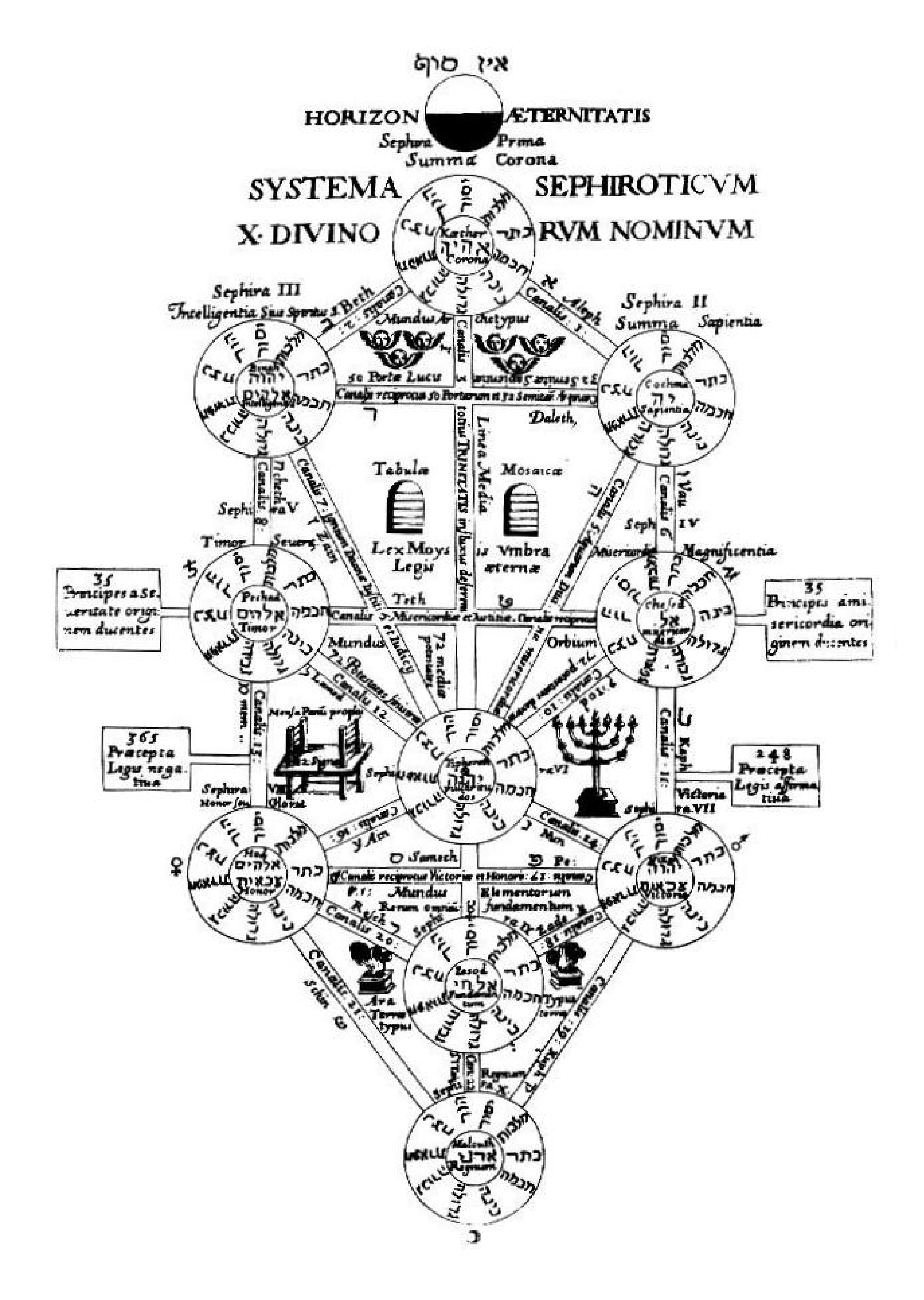


Fig. 1.
The Great *Sephirotic Tree,* after Kircher.

Thus, the First Cause of the world being infinite, nothing can exist outside of it. It is immanent.

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3rd) The Sephiroth are necessary intermediaries between the Absolute Ain Soph and the contingent world.

This world is limited and imperfect. Thus it does not proceed directly from Ain Soph. Now, Ain Soph must necessarily exercise its influence over it; if it were otherwise, this world would not exist! From this we see the necessity of an intermediary, the ensemble of the Sephiroth, which, in their intimate connection with Ain Soph, constitute a perfect Whole, but which however in their *plurality,* are of necessity imperfect.

So, since all existing things are born through their action, and as they themselves differ from each other, there is thus a summit, a median state, and a lower level to the real world.

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Why are there ten Sephiroth? According to Jellincks, Spinoza tells us the reason hereafter.

All bodies having three dimensions, and each repeating the three others, by placing them in Space we obtain: (3 X 3) + 1 = 10.

Now, as the Sephiroth are the possibilities of all that is, they must be equal to the number *ten.*

However, this number, defining the *plurality-type,* also constitutes a return to *unity,* since it contains in itself all the *number-principles* from one to nine.

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On the fact that the Sephiroth are *emanations* and not *creations,* one can say this:

As it is understood that they proceed from Ain Soph, which is Absolute Perfection, they must so necessarily be perfect, each in its own domain. From this we may conclude that they are not known to be created, but that they are consubstantial with Ain Soph, and simply *emanated.*

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The Sephiroth are not outside the *unity* of Ain Soph; each of them must receive from the one which precedes it and communicate with that which follows, that is to say that they are at the same time both receptive and communicative, a little like the flambeaux which one lights together, without which each loses something in the course of this communication of light.

Yet how should we conceive their source? This is what we will now try to explain.

B. — Ain Soph = The negative existence of God

I. – Ain Soph Aur

Beyond all which is conceivable, beyond all that Man can imagine, conceive, envisage, beyond all that which is, for him, the GOOD, and beyond all that which is EVIL, there is yet "another thing". This "some thing" is an "*Impossibility*", even more abstract than the *impossibilities* accessible to our spirit.

That is the *negative existence* of GOD, all that is GOD conceived by Man, that *is 'not'*.

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To define that which GOD is not is thus impossible for Man. But to admit that this must necessarily *be*, is to already propose the first term of a particular definition of this ABSOLUTE.

Philosophers and mystics, expressed jointly in theodicity, tell us that anagogical reverie and reasoning have allowed them to set down some metaphysical certainties regarding God. In doing so they also set the boundaries of their domain.

Beyond what they have collected in the nets of their researches is EMPTINESS, certainly, but a *luminous emptiness* since the ultimate image held by man makes him conceive GOD as a *Brilliant Light,* blinding, cold, immobile, silent, and odorless.

This dazzling domain, opening beneath the feet of the mystic at the extreme limit of his journey, is what the Kabbalah calls the "Empty Limitless Light", in Hebrew: "*Ain Soph Aur".*

This composite work derives from *Ain:* nothing, empty, from *Soph:* limits, boundaries, and from *Aur:* light[1].

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[1] It is clear that this is about the use of *metaphysical elements* of expression. These terms have no connection with physical *light* or corresponding darkness... *Ain Soph Aur* equates with the idea of Spiritual *Illumination* and *Ain Soph* to that purely agnostic *Total Ignorance.* As for *Ain,* it is the annihilation of all thought, all conception, the loss of knowledge, in the esoteric sense of the word...

II. – Ain Soph

If we admit (as was said in paragraph 1), that beyond what is *conceivable* and *translatable,* there is a domain from which we cannot draw a single «image*»,* we are then led to recognize that this notion of "*Light"* is yet another one!

Let us reject this, too, as being one of the last veils which masks the Eternity of God from our view, and call *Nothingness* to our aid! The *Nothingness* entrusts us with another secret: it makes us conceive of a "region" of the Unknown from which no "Light" emanates. Before us, clinging to the edge of the Abyss, is nothing more than an inky, terrifying "Night" of shadow and silence. These shadows we divine to be *without limit,* as was itself the preceding "Light". This, beyond Ain Soph Aur, is the "Luminous Emptiness*",* beyond this "Light" which was also a reality, this is called "*Ain Soph",* the "*Obscure and Limitless Emptiness*".

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III. – Ain

But this "Night", so terrifying in itself, is still only a relative reality, since we are able to conceive of it! It '*is',* in its own way, and if it makes us conceive «Absolute Nothingness», better than the preceding «Light», which was a still more tangible reality, it offers us another possibility of evasion... Let us then plunge into the obscure ocean, into this **black and cold** *immensity.* At the end of the Voyage, when, having been beyond the "Limitless Light", and explored the "Shadows without limit", we shall have rejected all notion or all image of the INEXPRESSIBLE itself, when we feel our spirit falter, when the vertigo of Folly has carried us towards the "Horror-Which-Has-No-Name", towards the INCOMPREHENSIBLE, then we shall see appear the end of this demonic "examination"... We will greet with joy the liberating annihilation! For a new metaphysical "region" will open its "Gates" before us, and above these Gates we shall finally read the Word which will allow us to sleep, cradling our sorrows and calming our wildly beating heart, and this final Word is "Ain"*,* which means: NOTHING...

We can therefore conclude that beyond what is possible, beyond that which *is* no more, in one case *as in the other,* is "*NON-BEING*".

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This "NOTHING", this domain where God is concealed "*that which will not be, that which is not and that which has never been*", is the immediate antipodes of another «region», where God manifests "*that which has been, is, and shall be*".

Between these two worlds is a "passage", which we will revisit shortly, which is more accentuated. This passage is in a way a "Threshold" and it is called *Kether,* the "Eternal Crown". From *Kether* is born another manifestation of God, in a different plane or world, and which descends, from "reflection" to "reflection", to the material

universe, to Man, to plants, and to minerals.

If we go still further, descending even lower, towards the Nothingness of origin, towards the Abyss where all the ghosts of "what will be" begin to teem, dance and float, we continue to distance ourselves a little more from *Kether.*

Nevertheless, slowly but surely, passing one after the other through the zones visited by Dante, we pass successively, after "the World": "the Pit" (or *Sheol),* "Perdition" (or *Abron),* "Garbage" (or *Tit Aisoun),* the "Well of the Abyss" (or *Bershoat),* the "Shadow of Death" (or *Irasthoum),* the "Gates of Death", (or *Ozlomoth),* the "Valley of Affliction" (or *Gehenna),* the "Valley of Sleep" (or *Gehenom),* and finally the "Valley of Forgetfulness" *(Gehennain).*

Beyond this, Tradition tells us, comes the "*Horror-Which-Has-No-Name".* There we find ourselves, on the edge of the ultimate "Threshold".

Night, cold, black as the Grave; and Emptiness too! This Emptiness manifests itself through the sensation of a *fall* without end. We are before *Ain,* the "NOTHING"... *And we have ringed the periphery...*

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From this fantastic conception of *Absolute Nothingness*, required by Maimonides, Ibn Ezra drew his genesis of the Sephiroth.

"The concept which reunites the whole of these negations is the concept of Ain Soph (without end, infinite). Ain Soph is limitless, one, in itself, without attribute, without will, without idea, without intent, without word, without action. This Being could not have willed Creation, since will implies an imperfection in the agent which wishes for the change".

But if this Being is infinite, all is within him, and nothing is outside of him. Now, if all is within him, it follows that the limited and defective universe is also within him, for if he hadn't the power to realize the end, his power would be limited and would not be infinite. Here we should let the author speak:

"The *Infinite* is a Being who is absolutely perfect and without lacuna. So, when one says that there is within him a limitless power, but not the power to limit himself, one introduces a lacuna into his fullness. On the other hand, if one says that this universe – which isn't perfect – proceeds directly from him, one is declaring that his power is imperfect. Now, as one cannot attribute a lacuna to his perfection, it is necessary to admit that the Ain Soph has the power to limit himself, which power is itself limitless.

"Once this limit issues from him in a progressive line, these are the Sephiroth which constitute both the power of perfection and the power of imperfection. Indeed, when they receive the superabundant fullness which results from his perfection, they have a perfect power, but when the flow does not come to them, they have an imperfect power. In consequence, they have the power to act both in a perfect and an imperfect manner.

Perfection and imperfection blend a variety of things.

"Moreover, to say that God directed his will upon the creative Act without the intermediary of the Sephiroth is to expose oneself to an objection: that volition implies imperfection in the subject who did the willing. To say on the contrary, that his will did not direct the creative Act, is to raise the objection that Creation was a work of chance. Now, all that is born out of change has no established order. Yet we can see that created things have a sure order: they are born, subsist and perish in compliance with this order. So, this order is the totality of the Sephiroth. The Sephiroth are the power of being of all that is, of all that falls under the idea of number. As the existence of created things is due to the intermediation of the Sephiroth, they are necessarily distinguished the one from the other, and within them are a superior, inferior and middle region, though all issue from a single fundamental root, *Infinite,* without which there are none".

Thus the existence of the Sephiroth has been demonstrated, but how can one then prove that they number *ten,* united into a single power? The Sephiroth, as we said, are the beginning and the principle of all which is limited. Now all that is limited is resolved into one substance and one place, for there is no substance without place and there is no place without the presence of a substance. But the substance cannot be recognized by less than a triple power (superior, median, inferior). So, when this triple power extends in length, breadth and depth (height), this gives nine possibilities; then, as a substance cannot subsist without place, and vice versa, it follows that the number which envelops substance and place cannot be less than ten. This is why it is said (in the Sepher Yetzirah) "Ten and not nine, ten and not eleven, for if one may believe that the three become nine, the four become six, which cannot be, for one must consider that the place only exists as a result of substance, and the substance and place constitute but one single and same power".

The number ten is not incompatible with the unity of Ain Soph, since unity is the foundation of all numbers, and multiplicity issues from unity; just as a fire, a flame, a spark, a light, a color, though distinct, nevertheless have a single cause.

And, as for the proof that the Sephiroth are emanated and not created? This comes from the perfection of God whose means of production of the universe is Emanation; that is to say, a means which can expend itself without losing anything. Otherwise where would the mark of divine perfection be, since the characteristic of created things is precisely to not be identical to each other and to diminish? Moreover, how else could the Sephiroth meet all the needs of the universe without measure and for ever?

Yet if the Sephiroth are emanated, how can they be limited, measurable and concrete? Concrete and measurable reality is a consequence of their limit and they have a limit in order to mark on the one hand, as we have said, the power of God to limit Himself, and on the other hand because all things must be limited in order to be perceivable to the spirit; so the Sephiroth destined to be raised up to the glory of God are destined also to be known by Man. But if the Sephiroth are limited, their limits emanate from God in an unlimited manner. This is why it has been said (in the Sepher Yetzirah): "their measure is *ten* without end".

Does Emanation have a beginning or is it eternal? If it began one might object: how can there be novelty and change in the Absolute? And if one says that it is eternal, one

is exposed to hear the objection: but then the Sephiroth are equal and identical to Ain Soph. One must admit that among the Sephiroth there is one, the first, which in fact existed in God for all eternity, but only "in power". As for the objection of the identity of the Sephiroth among themselves, one can reply using the comparison of a flame with which one could have lit all sorts of luminaries, which though coming from the same principle, would be more or less brilliant. In the same way, the Sephiroth differ between themselves in their greater or lesser precedence.

One would therefore be wrong to consider the Sephiroth as *planes* in which the divine essence necessary for the very existence and maintenance of Total Creation are nuanced and unequally apportioned.

On the contrary, they are in a very direct sense of the word *demiurges* (divine workers) of the *Intelligent Energetic Powers.*

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In their more-or-less great distancing from the *essence* of *Ain Soph Aur,* the negative-Divinity creates from them a hierarchy. We rediscover this *Intelligent Decade* deformed and bastardized in the Christian theogony in the nine *choirs* of Angels, namely: **Seraphim**, **Cherubim**, **Thrones**, **Dominations**, **Powers**, **Virtues**, **Principalities**, **Archangels**, and **Angels**. The last choir is constituted, in the opinion of the majority of theologians, of the Glorified Souls.

Common Judaic exotericism designates them under the name of *Chayoth ha Kodesh* (word for word: *animals of sanctity).* The Greek translate this as *aggelos,* messengers, intermediaries. These two latter expressions are correct enough: 'messenger' and 'intermediary' are near to demiurge or divine worker.

Here are their names in Hebrew: **Ophanim** ("who unravel chaos"), **Aralim** (who maintain the form of subtle matter), **Chashmalim** (who assure the representation of the effigy of the body and material forms), **Seraphim** (who produce the elements), **Malachim** (who produce the mineral kingdom), **Elohim** (who produce the vegetable kingdom), **Beni Elohim** (who produce the animal kingdom), **Cherubim** (who presided at the creation of Man and who lead them towards Life Eternal), **Ishim** (who give Men intelligence and understanding of divine things).

We do not commit the error of Manichean authors, who put a Somber Decade *opposite* the Divine Decade, comprising elements of opposing powers. Dualism is an error. Evil as a pure entity does not exist. It's the more or less great absence of the Sovereign Good (the divine essence, we have seen, more or less *withdrawn* from something) which gives this illusion. But there is nevertheless an *inverse* aspect to the ten Sephiroth. We will return to this soon.

The word 'choir' employed by Christian angelology is quite precise, signifying in Greek "an assembly of beings or things according to a predetermined order and driven according to precise laws".

This Sacred Decade is also found in Greek Mythology, with Apollo and the Nine Muses:

Apollo (Glory), Clio (History), Urania (Metaphysics), Thalia (Comedy), Melpomene (Tragedy), Polymnia (Eloquence), Calliope (Epic Poetry), Erato (Love Poetry), Euterpe (Music), and Terpsichore (Dance). The esotericism of these definitions, their roots in the psyche of Man and the metaphysical links which result, are easy to discover.

In India, Brahmanism gives us the same Divine Decade: Brahma, Vishnu, Shiva, Maya, Om, Harangher-Berah, Persh, Pradjpati, Prakrat and Pran. The Celtic faith knows the "nine daughters of Hugh Kadarn", which makes ten with this god.

Pythagorism underlined more than any other philosophical movement the importance of the Decade and the Ten *Pure Numbers* composing it.

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As the Sephiroth are *emanations* and *intelligent planes,* it is thus through them and in them that the eternal creations of God are realized.

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In the diagram marked *figure 1*, all the Sephiroth are laid out according to a specific decreasing and proportional order. In truth, the picture does not show their differences, but rather their states; for one cannot affirm from it that the Sephira Malkuth is farther away from Kether than that of Yesod. It is a simple distribution diagram.

At the summit of the Tree we have three Names. Kether is the ultimate manifestation of the Son before re-entering into His own essence, and in this we already wait to meet the Total "*Divinity*". These three names effectively only arrange the mystery of the Triple-God.

Ain signifies *Negation,* Ain Soph is *Limitless,* and Ain Soph Aur, *Limitless Light.*

Immediately after the last emanation Kether, in terms of observing the Divine, we leave the domain of reality, of the creation. Then, naturally come the opposites: *Unreality* and *Unbeing.*

The Son, for us, is the last manifestation of the Divine. He is still perceptible to us in the form of Man-God; and we visualize Him just a little, since we are but fragments of Man-Archetype, made in His image.

If we were reintegrated into His essence (which is impossible since we are only a *creature),* we would then be able to dimly perceive the Mother, the second Person of the Trinity. We would be unable to go further because it would be impossible for us to be incorporated into Her. This second person obstructs the perception of the first person

from us. The Spirit of Man loses itself in Her, and cannot go beyond. She is thus for us the Limitless, as Ain Soph[1] is defined.

On the subject of the Father, about whom we can learn nothing, we are reduced to an *intellectual silence*. To say nothing, is almost to repudiate Him. Hence the expression Ain: Negation[2].

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Hebrew tradition defines the manifestations of the Ten Sephiroth with the assistance of the Ten Divine Names.

These Ten Divine Names do not offer their names (as a *means of action* through the Human Word) as words of power. Man is not permitted to use the Energetic Powers in question for occult service. They do not define ten different gods.

They simply express the Son, that is to say despite all, God, manifesting Himself in a manner conferred by one of these planes. So we must translate them into the vernacular in order to *understand* the name and the nature of the Name and the Sephira. These are modes of *definition*. But the *Practical* Kabbalah preserves them in their *Hebraic*[3] form.

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Being Energetic, Creative, Intelligent Powers, the Sephiroth are naturally the realm towards which the evolutionary activity of Man must necessarily turn. For him they should be refuges, protectors, and agents of his salvation.

It is through them, from sphere to sphere, that he must elevate himself towards the Divine, as high as he can reach, when he finally succeeds in separating his own essence from the Gehenna which molded and mired him, when he wished to be the equal of God.

C. — The Cineroth or "Paths"

The Kabbalist on arriving at Kether, the supreme Sephira, will then see God face to face, under the aspect of the Son, His divine model. He should then stop there. If he seeks to perceive and define, the second Person, the Mother, he will then enter into *Aïn Soph,* the Limitless. There he will stray as in a shadowy desert. The third aspect of the Triple-God, *Ain,* Negation, will fling him back again to the metaphysical antipodes of the divine.

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[1] *Black Virgins* are an image of this "Divine Darkness", called Ain Soph.
[2] *Bythos:'Abyss* of the Gnostic.
[3] Here the Word *SON* does not signify the third Person of the Christian Trinity, but the *BRIDEGROOM,* the *KOL,* of Microprosopus, as opposed to the *MOTHER*, the *QUEEN,* the BRIDE*,* whose partner he is. We use the term because it is a term familiar to Western mystics.

A second fall will then consume him, justifying the words of Scripture: «You cannot see My Face and live».

Perhaps this ascension and this descent are eternal. Perhaps Aspiration and Expiration, this type of Divine "respiration", are quite simply the true conditions of the Eternity of Creation, and, in consequence of the Immortality of Man-Archetype.

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In each of the Sephiroth, the generative process encountered before now in the study of the "Tri-Une" God is reproduced. Thus a Sephira, properly speaking, is constituted from its Principle, symbolized by the Divine Name to which it corresponds. This Principle subdivides itself into two others, themselves generators of a third. In their turn, each of these three terms emanates two secondary factors, and another for the first original element. This already gives us the *unity*, the *ternary,* and the *septenary*. The *decade* is now reconstituted, born from the two, final schemas, as in the Divine. This leads us to twenty and a second element. The twenty-second is but the result of their activity on the phenomenal World.

Thus :

1	(One-God)
3	(Triple-God)
7	(Seven Spirits)
10	(Ten Sephiroth or demiurges)
1	(Man-Archetype or the World)
—	
22	(Number of Creation according to the Kabbalah)

(The Number of *Letters* in the Hebrew alphabet and the Paths of the Symbolic Tree.)

This explains how Letters are images of Creation itself, or rather factors.

How does this Creation take place at the heart of the Natura Naturante? This is what the *Sepher-ha-Zohar* says.

"Let us recall, in order to better place the problem, that the Son emanates the *Substance* of this Natura Naturante, the external reflection of the Trinity, from the Eternal Mother or Second Person. It is through the action of the Word on the Natura Naturante that Creation is concretized".

Here is the text of the Zohar.

"One must not conclude that Matter was created with the Word or Creative Logos, since He has already been manifested before Creation. It certainly existed for all eternity, but It was only *manifest* for the first time when Matter was created.

“Previously, the mysterious Divine Infinite manifested His Omnipotence and Goodness through the mysterious Thought, of the same essence as the Word, but silent and interior. The Word, manifested at the time of the creation of Matter, existed previously, in the form of the Thought: for if the Word is capable of expressing all that is material, it is then unable to manifest the immaterial. This is why Scripture says: “And Elohim *said*”. That is to say that God manifested Himself in the form of the Word. This Divine Seed, by which Creation was effected, came to germinate, and in transforming itself from Thought to Word, made Thought Reality. Thus, through a most impenetrable mystery, the Infinite, *with the sound of the Word*, struck the Emptiness, though sound waves could not be transmitted there. The sound of the Word was thus the materialization of the Emptiness.

“But this materialization would have remained forever in a state of imponderability, if, at the instant of striking the Emptiness, the sound of the Word had not caused the spark to burst forth – that origin of Light, which is the supreme mystery, and whose essence is inconceivable. This is why the Word is called the Beginning, being the origin of all Creation” (See St. John, I). “The Word took the form of the Letters of the Alphabet, which emanated from the Supreme Point (Kether).

“The Twenty-Two Letters of Scripture are included in the Ten Sephiroth and inversely (the Letters being the manifestation of the Creator Word, and the Sephiroth being situated in the domain of Creation), *the Ten Sephiroth are included in the Letters...*”

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* *

The 22 Letters are thus representative Signs of Sounds, these Sounds being the manifestation of the Creator Word. Yet before all, the Kabbalah claims to understand the *Chayoth ha-Kodesh*, or *sacred beings.*

“The *Chayoth*, crowned with Letters, descending from the intelligible region of ‘On High’ into the inferior region”.

At the moment of Creation, the constitutive elements were not refined. It is by combining themselves together – in superposing themselves – so forming particular materializations of Divine Ideas, that the Letters gave birth to all forms and all Images which exist in the Created World within the Natura Naturante.

N°	Letter	Name	Value		N°	Letter	Name	Value
1	א	aleph	1		12	ל	lamed	30
2	ב	beth	2		13	מ	mem	40
3	ג	gimel	3		14	נ	nun	50
4	ד	daleth	4		15	ס	samech	60
5	ה	He	5		16	ע	ayin	70
6	ו	Vav	6		17	פ	Peh	80
7	ז	Zain	7		18	צ	tzaddi	90
8	ח	cheth	8		19	ק	qoph	100
9	ט	teth	9		20	ר	resh	200
10	י	yod	10		21	ש	shin	300
11	כ	kaph	20		22	ת	tau	400

Fig. 2.
The Hebrew Alphabet

The Zohar concretizes them in the form of animated and intelligent *beings*. Thus, each *word,* composed of letters, is a living being, then an object, a form or an image. There are as many beings and things as there are possibilities of expression for the Creator Word. Each object has a particular creator, which animates it and leads it towards its end, and the small-footed demiurge is a “Chayoth crowned with letters”, to use the image in the Zohar.

The Chayoth are thus divine ideas, working at the heart of each Sephira. To reiterate, these are the Æons of Gnosis.

But above all, there are twenty-two principals, each of which correspond to one of the twenty-two Letters. The reason for this is that each Letter is the *initial,* the *head,* the *conductor* of a word-idea of the Creator Logos.

This explains why the Kabbalah considers in the twenty-two primordial Chayoth twenty-two attributes of the Divine, also defined by Twenty-Two Divine Names, of which each Letter is the initial.

We have seen before how these idea-forces are twenty-two in number (the sum of the creative elements, *expressed* in the Natura Naturante). These are the Names (see figures 3 & 4).

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Now one can conceive of a traditional Kabbalistic technique, one of whose branches (*Temurah),* consists of transposing the letters of a word to create another out of them (what we commonly call an anagram) unites with *verbal alchemy,* since it effects a real *transmutation* of the *Chayoth.*

Equally, as everything arithmetically reduces ineluctably to a number between one and ten, we see that all the words, that is to say all the Chayoth haKodesh, can be led through the addition of the numerical values of the Letters which compose them, to one of the ten primordial numbers, and thus attached to one or other of the Sephiroth.

This justifies the second branch of Kabbalah, *Gematria,* which gives the names having the same numerical total as being of the same family, so that, for example, the words *yaïn* (wine) and *sod* (mysteries), which in Hebrew both sum to 70. They therefore belong to the same Sephira.

Finally, by taking the initial letter of several words forming an *intelligible* and *complete* sentence, one forms a new word, that is to say, a new Chayoth. An example is the sentence "Atah Gibor Leolam Adonai" ("Thou art a Strong God throughout Eternity"), whose initials gives the famous word AGLA. By this means, called *Notarikon,* Kabbalah discloses a new Chayoth. Being *expressed normally and in ordinary forms,* it is closer still to the Divine (that is, the Creator Word) and has a greater occult power[1].

It is thus evident that such words serve to express pure, noble, elevated, and divine concepts (such as the attributes of God) and that they are animated and conducted by the Chayoth; and are more elevated and pure than those guides of common words.

This theory of *living words* leads us to the tradition of incantations, mantras, the "words of power' of all ancient magical systems. In this we once again encounter the occult power of *Sound*, graphically represented by the *Letter,* oriented by the means of the *Word,* dynamized by its placement in the heart of a *geometric figure,* the whole constituting a *pentacle,* a *yantra...*

Just as the layout of the Sephiroth assumes it's complete and original form within the Natura Naturante, so it is with the Total Creation – as this is repeated in each of the Sephiroth in order to allow it to be *in itself* – for these ten Divine powers are inseparable in reality.

If we take any Sephira, at its head we will find a reflection of Kether, and at its end, a reflection of Malkuth. In parallel, deriving from the denary Sephirotic layout, regardless of the Sephira, there will always be twenty-two Chayoth, a repetition of the twenty-two original Chayoth[2].

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With the Chayoth ha Kodesh, we have met what we call *Entities,* in our Western mode of expression.

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[1] Whence come the *Divine Names* of *"n"* (12, 22, 42,72, etc.) letters, real *Egregores* of secondary *Names* which concretize into a *single* one.

[2] Note that the 32 "Paths of Wisdom" of the Kabbalists (composed of the 10 Numbers (Sephiroth = *Numeration)* and the 22 Letters), are equivalent to the 32 primordial *Æons* of the Gnostic School of Valentinian, the 33rd Æon being the result of the a common action of the first 32, and emanated *after* them.

We are now going to study them as individual beings.

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But first, let us reach some conclusions.

A *figure* is not a *Number*. It is only a conventional graphic expression. It evokes an "additive succession" of Unity, whereas Number expresses this in an active manner in the higher domain. Number is, in sum, a dynamic metaphysical force, a true *entity.* A Figure is to a Number what the body of flesh of a citizen is to the Collective Soul of his race, to the national Egregor; a representation situated in time, fleeting and imperfect.

Number cannot properly apply to a succession of contingent yet disparate objects. While a Figure can express plurality in difference (example: "all three", when referring to a man, his horse and his dog), a Number can not properly express plurality in this manner (example: "all three", can only refer to three men).

Now, in Hebrew *Sephiroth* signifies *numeration.* The Sephiroth are thus *Whole Numbers,* and we have already been informed of the fact that they number *ten,* a scale of One must not conclude that Matter was created with the Word or Creative Logos, since He has already been manifested before Creation. It certainly existed for all eternity, but It was only *manifest* for the first time when Matter was created.

In consequence of this, the *Cineroth,* or channels, are also called "Paths", terms which indicate that they link the Sephiroth together and permit *travel both to them and from them,* revealing new and unexpected aspects. In fact, our Cineroth are thus:

1) Metaphysical elements giving access to an understanding of Pure Numbers, and how to approach them. As such, they are "Paths";

2) Metaphysical elements linking Pure Numbers each to the other, and as such these are "Channels" in which (in the loosest sense) things may circulate.

So the Cineroth are both the keys of numerical understanding and the mutual supports of these elements.

Thus it is the study and use of these Cineroth which constitutes a large part of the Kabbalah.

Now, the Cineroth are identical to the *Letters,* with which they form but one unit. A *Letter* is a *Cineroth* just as a *Number* is a *Sephira.* The relationship established between a *Letter* and a *Number* equates to the relationship which exists between the Word and the Thought.

"One must not conclude that *Matter* was created with the *Word*, since He has already been manifested before Creation. It certainly existed for all eternity, but It was only *manifest* for the first time when Matter was created. Before, the mysterious Infinite manifested His omnipotence and His Infinite Goodness with the aid of His own

Thought, of the same essence as the *Word,* but silent[1]. Then the *Word* struck the emptiness, and threw out light into it, the origin of all creation (I, 16 b). To do this, the *Word* took the form of the *Letters* of the alphabet. Everything was emanated from the supreme and initial Point».

So Number equates to one of the ten essential *Thoughts* of the Absolute; and Letter equates to one of the twenty-two essential *Manifestations* of this Absolute. *The* numbers and *the* letters equate to the *relative* "Thoughts" and "Manifestations" of the Absolute, as combinations of the preceding ones, summed.

Figures 3 & 4

These are the XXII *Divine Names* connected to the twenty-two *Paths* uniting the Sephiroth, which are linked to all practical activity on these Paths. We give the Hebrew orthography for ease of transcription.				
01	א	Infinite God	Aiah	איה
02	ב	God of Wisdom	Biah	ביה
03	ג	God of Retribution	Guiah	גיה
04	ד	God of the Gates of Light	Diah	דיה
05	ה	God of God	Haiah	היה
06	ו	Founding God	Viah	ויה
07	ז	God of Thunder	Ziah	זיה
08	ח	Merciful God	Hiah	חיה
09	ט	Kind God	Tiah	טיה
10	י	God of Principle	Iiah	ייה
11	כ	Immutable God	Kiah	כיה
12	ל	God of the 30 Paths of Wisdom	Liah	ליה
13	מ	Arcane (Hidden) God	Miah	מיה
14	נ	God of the 50 Gates of Light	Niah	ניה
15	ס	God of Lightning	Siah	סיה
16	ע	Adjuring God	Heioh	עיה
17	פ	God of Discourse	Piah	פיה
18	צ	God of Justice	Tziah	ציה
19	ק	God of Right	Quiah	קיה
20	ר	Godhead	Kiah	ריה
21	ס	Savior God	Schiah	שיה
22	ת	God the End of All	Tiah	תיה

[1] Not objective, but subjective.

THE TWENTY-TWO PATHS

N° of the Path	Course of the Path	Divine Name of the Path	Name of the Intelligence governing the Path	Corresponding Lunar Day
01	From Kether to Chokmah	Eheieh	Aiah	1st day
02	From Kether to Binah	Bachour	Biah	2nd day
03	From Kether to Tiphereth	Gadol	Giah	3rd day
04	From Chokmah to Binah	Dagoul	Diah	4th day
05	From Chokmah to Tiphereth	Hadom	Eiah	5th day
06	From Chokmah to Chesed	Vezio	Viah	6th day
07	From Binah à Tiphereth	Zakai	Ziah	7th day
08	From Binah to Geburah	Hasid	Hiah	8th day
09	From Chesed to Geburah	Tehod	Tiah	9th day
10	From Chesed to Tiphereth	Iah	Iiah	10th day
11	From Chesed to Netzach	Kabir	Kiah	11th day
12	From Geburah to Tiphereth	Limmud	Liah	12th day
13	From Geburah to Hod	Meborak	Miah	13th day
14	From Tiphereth to Netzach	Nora	Niah	14th day
15	From Tiphereth to Hod	Somek	Siah	15th day
16	From Tiphereth to Yesod	Hazaz	Aiah	16th day
17	From Netzach to Hod	Phodeh	Piah	17th day
18	From Netzach to Yesod	Tzedek	Tsiah	18th day
19	From Netzach to Malkuth	Kadosh	Quiah	19th day
20	From Hod to Yesod	Rodeh	Riah	20th day
21	From Hod to Malkuth	Shaddai	Shiah	21st day
22	From Yesod to Malkuth	Thechinah	Thiah	22nd day

D. — Texts in Action

In the preceding chapter we saw that *letters and words are alive.* We will not resume the theme. Let us simply remember that the letter is the material form of sound, its body. The word is the vehicle, the corporeal envelope, the image of thought. We conclude that *thought is the soul of the word,* as much as it is its *manifestation.* From this theory is born the belief in *texts* endowed with a particular virtue.

Just as a specific text can *awaken various ideas and sensations* in us, and set in motion the physical organs of our body which correspond with these sensations (eroticism, anger, envy, etc...), so other categories of texts can *awaken particular spiritual centers in us*, and set in motion energetic forces enclosed in us in a latent state[1].

Now, Man is a microcosm. Individual Man is the reduced image of the Man-Archetype. The Archetype is the reduced image of the Word. We may conclude that there is a correspondence between these three worlds. Just as the string on a violin can vibrate *sympathetically* with a similar string, in like manner, if we set something in motion in the microcosm, we set something in motion in the macrocosm in direct correspondence with the amplitude of the force used.

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[1] "Many *images* borrowed from very different orders of things can, through the convergence of their actions, *lead the consciousness* to the exact point where there is a certain intuition to grasp", says Bergson in his "*Introduction to Metaphysics*". This is the occult purpose of *litanies,* to create a chain of images...

To bring these inner Powers into action, religions and magicians have always used immutable *texts* which explain the looked-for result, and which, *by reason of their immutability and common repetition,* are “living” texts, composed of “living” words, with real egregores in their turn.

The *soul* of the text is that which is expressed thereby, the general idea which emanates from it. The material *body* is the word which expresses it. The double, the plastic intermediary, is the human *thought* which accompanies the word.

From this quick explanation one can see the grave disadvantage of the disturbing of common prayers and invocations, and of substituting more or less successful adaptations for them: the living formulae are thereby abandoned for the adoption of others, which are devoid of all life.

Initiates in all ages have therefore normally used the holy texts of their own country, or of the nation which has taken them in. In India, these are the Vedas, the texts of Manu; in Tibet, the Tantras; in China, the Tao; the Christian West uses Gnostic formulae, invocations taken from old Kabbalistic “Clavicles” or more simply from the Old and New Testament. Those most particularly used include: the verses from Genesis, the Psalms, the Gospel according to St. John, the Apocalypse, or texts taken from Catholic ceremonies (Office of the Holy Spirit, Penitential Psalms, etc...).

This explanation has been necessary to give a good understanding of the rules which have served to develop the theurgic rituals which follow.

III. —THE DIVINE "EXISTENCES"

Positive Existence:

The Sephiroth in the Five Worlds

1st) Aziluth

We now return to our metaphysical "observatory" of a short time ago. Let us stand upon the "Threshold of Eternity" (Kether), and turn towards Ain Soph Aur, the "Empty and Limitless Light".

We are before the first "Door", that which leads to NON-BEING. And from this "Door", by means of one of the first sacred artifices which comprise the "Art of Kabbalah", arises the BEING, "Manifesting-Manifest" GOD, for we are going to *evoke GOD...*

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If we wish to see the *Negative Light,* infertile and cold, shed forth from *Positive Light,* fertile and warm, we must put ourselves, in our imagination, inside a cloud, white as snow, immobile, without warmth and without cold, without taste and without odor. We are "in the white". This Solely-White, this pervasive "luminescence" which allows us to distinguish all that, is the proof that we have arrived at the limits of *Ain Soph Aur*[1].

Then, alone, before us, in the middle of the shining whiteness of the cloud, ?web ring into existence a *great triangle of golden light;* we imagine it translucid, more dazzling than the most dazzling summer sun, *living, warm, radiant.* This Triangle appears alive and beating, a little like a marvelous "heart" belonging to another world.

And suddenly, in the very center of this "image", we *feel* the *presence* of the ABSOLUTE, its first manifestation, for the symbolic Triangle is *alive, more alive* than all ordinary beings.

We have met a new concept, a new "state" of BEING, and that is *AZILUTH.*

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[1] It is important for the Student to *live* these states of the soul in order to understand them...

What, then is Aziluth, this plane of Pure Divinity? It is in it that we shall meet, in the course of our first metaphysical deductions, the essential actions of the ABSOLUTE.

Aziluth is still GOD Himself, as we have defined in the course of our ordinary theological conclusions; it is GOD-ALONE, in all His aspects certainly, but without contact with Creatures. Aziluth is the ensemble of the "Divine Persons".

Now let us visualize our Golden Triangle, luminous and living. In our imagination, let us bring to life an "image", adorned with detail and warm with perfect color, the *Face of a majestic Elder with skin warm as bronze, with flowing hair and beard, whiter than snow, with blue eyes "like the very heavens in their brightness".*

Let us maintain this "image" to the maximum, and contemplate it for a long time. We will see it detach itself from our imagination, to live a strange and independent life, a *little as though we had only called to it.*

We are in the presence of He whom the Kabbalah names "*the Ancient of Days"*, the "*White Head"*, "*the Ancient of Ancients"*, "*the Existence of Existences"*, "*the Admirable and Recondite Intelligence"*, the "*Original Glory"*.

Let us now name Him! In Hebrew, the sacred language of the Kabbalah, we breathe his mysterious Name: "EHEIEH", "*HE WHO IS"*.

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Ain Soph is, according to Isaac Luria, "the Omnipotent and Most High Infinite Light, which no human thought or speculation can attain, and whose existence is far above all intellect, which existed before all things which were produced, created, formed and made through emanation, in which time has never existed, and which never had a beginning, for It has always existed, and It lives and shall live forever without beginning or end".

Aziluth, we now see, is GOD *who veils Himself* and clothes Himself in an anthropomorphic "*form"*, *the better to unveil Himself...*

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This first "manifestation" is KETHER, in Hebrew: "The Eternal Crown". KETHER is the source of ALL. All that we are about to describe has issued from KETHER: and KETHER itself is at the same time the inferior aspect of the *unmanifest INFINITE,* and the higher aspect of the *manifest INFINITE.*

Through KETHER, Being passes back and forth, going from GOD to Matter and form Matter to GOD, from the "possible" to the "real-momentary", and from the "real-momentary" to the "definitive-eternal".

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But we already know – and this by theological reasoning – that God is "three in one". It remains to us to seek the two other "images". Then, we will have discovered what the Sepher ha-Zohar calls the MACROPROSOPUS, or "Greater Countenance" (the assemblage of the Ancient-of-Days), constituted by the Ancient-of-Ancients and the "Balance", or *Couple* (an allusion to the pair which form the two scales of a balance and which seek the *perfect equilibrium* belonging to them).

This Couple is called the "Higher Pair", composed of the FATHER and the MOTHER, both issued forth from the ANCIENT.

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Now we return to our contemplation, focusing on the divine Face of the "Original Glory". And now it is that, gently, the Holy Face of the majestic Elder becomes blurred and fades, and the luminous Golden Triangle slowly reappears. But this is only for a moment, for, blurring once more, we see a new "image" appear. We leave this to resolve, and now we are in presence of the Face of a younger Being, with a high forehead, brown or light Beard, dark Hair spread across the Head, and soft, grave eyes.

It is the Elder of a few moments before, rejuvenated, or His SON! And, effectively, it is the "*Son of the Father"*... His Name is "the Second Glory", the "Supreme Father", the "Creator Power".

These qualifiers define Him well.

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This second "manifestation", *issuing from the first,* is *CHOKMAH,* or "Divine Wisdom". We welcome Him with the Divine Name which is His own: "IOH IEOHOUAH", which is the Hebrew, word for word, for: "You the Being of Beings", or "God of gods".

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If we continue to contemplate the Face of the "Second Glory", we will then see it dilute, melt, and disappear: and from the luminous, gilded mist of the great *evocatory* "Triangle"*,* we see that a new "image" seems to be appearing. Slowly, taking form, color and life, we see the wonderful face of a woman appear. Grave and gentle, serious and benevolent, the Face of the "Great Mother", dear to all ancient peoples, She shines forth in Her turn. The face is that of a mature woman, a "matron", still beautiful and young despite everything. In her we see the Virgin Maiden that she was, the Woman that she is, and the Mother that she will be, this last work having the sense of *grandmother, welcome, protection.* And we will not be in perfect accord with this mysterious influence which appears and glows, if we do not feel within us a curious mixture of *filial love, platonic love,* and *intelligent adoration.* Let us visualize her as a woman of flesh in whom we rediscover, at different times, the companion of our

adolescence, the idealized lover, the collaborator in our works and researches, and the mother, confidant throughout our lives[1].

As we already proposed in our original meditations (simples reveries ventured in the realm of Metaphysics), the "Mother" issues from the "Father", just as the "Father" issues from the "Ancient of Ancients".

Let us name her, for she is BINAH, or "Divine Intelligence", and she is God in his third and last major aspect, which the Kabbalah calls so well "YEHOVAH ELOHIM", or "SHE-the-Gods", or again "The Being of Beings", but in the feminine, the terms being the same as the masculine CHOKMAH.

It is also called the "Sanctifying Intelligence", the "Foundation of Wisdom", the "Creator of Faith", the "Dark Sterile Mother", and at the same time the "Brilliant Fertile Mother". Finally, it is the "Throne of Wisdom" of the Litanies of the Virgin, and in Hebrew "Mara", the "Great *Mother*"...

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These Three Divine "Persons" are thus *Veils,* Masks, with which the ABSOLUTE clothes Himself before the creature so that he can visualize Him. Metaphysically this is a "*parallel"*, an "*example"*, which the master cites to better make the pupil understand.

But one would be grossly wrong to imagine three different beings, each with their own personality. It is only in Christian Theodicity that the "Father" is distinct from the "Son", and the "Holy Spirit", while proceeding from their mutual Love, is nevertheless separated from the two initial aspects of the One-God.

In the Kabbalah, this division of the ABSOLUTE does not exist, and he who holds to such commits a fundamental error. "*Hear, O Israel, the Lord Thy God is One,"* we are told by the Scriptures. This is true, for GOD being *all* is much more than "three" images...

He reveals Himself by as many masks and veils as there are Emanations. This is why, to better understand this mystery, the Kabbalah also calls Him the "*Mystery of Mysteries"*. We will end with a final visualization exercise.

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Now let us visualize BINAH, the "Great Mother". Merge this image into that which we created previously, that of CHOKMAH, the "Father of All". When we have mastered these two "thought-forms", so that they appear to our simple mental call, let us try to visualize both of them *at the same time,* side by side first of all, then sideways. We will then see their profile, the "Father" being on the right and the "Mother" on the left. Then, slowly, let them dissolve. At the same time that these two image disappear, see that of the "Ancient of Ancients" appear... And behind this image, once more, we

[1] It is important that these Figures appear illuminated *from within.*

see the Great Golden Triangle of Light: and when this has, in its turn, disappeared, the Great White, Luminous Cloud. We are before AIN SOPH AUR once more.

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The "Sepher ha-Zohar", and more particularly the "Sepher Dzenioutha", explain that before the Beginning of All Things, "the Face did not regard the Face". It is from this opposition that the six "Kings of Edom" were born. These Metaphysical Powers could not support the presence of the "First Glory" (Kether) and became the "Broken Vessels".

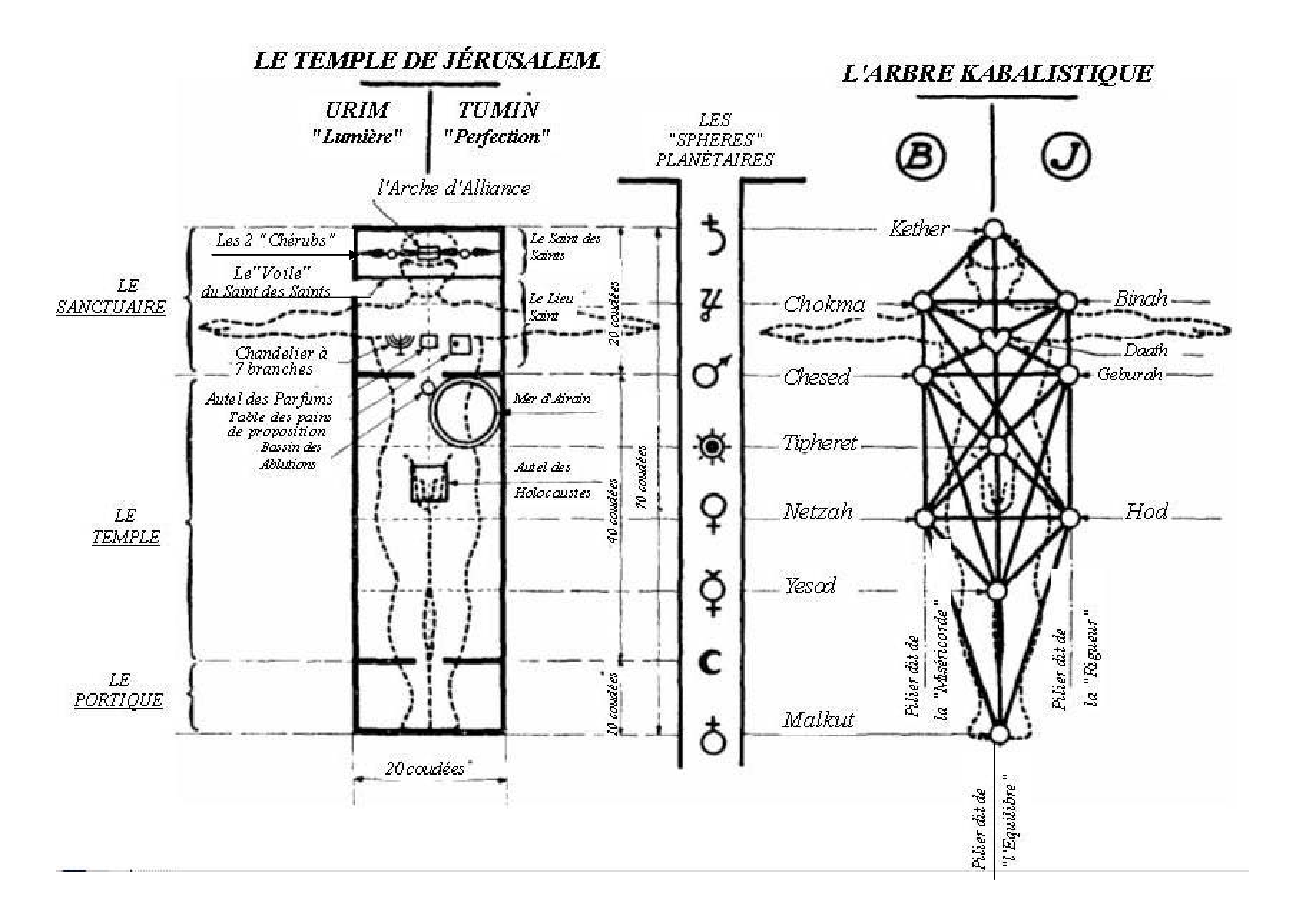
This allowed Martinez de Pasqually, in his Treatise on "the Reintegration of Beings", to tell us that in the Beginning, "God emanated spiritual Beings who prevaricated".

Then comes the equilibrium of the two scales of the Balance. The Couple composed of the "Father" and "Mother" are in harmony in their actions, and so are born Emanations which are more harmoniously conceived. These are the "Kings who come to meet with the other Kings" of the Sepher.

In fact the Kabbalah, with its lively, oriental images, has named the ensemble of the three first divine "Persons" the Macroprosopus, or "Greater Countenance". From this Countenance, it creates a symbolic "Beard", which is synonymous with the "*Kings*" standing in opposition to the Kings of Edom, "*Members*" of the Microprosopus (or "Lesser Countenance", situated below the former), and which is sometimes called the "Inferior Couple" (as opposed to the "Superior Couple": Chokmah-Binah), when it envisages them conjointly with a seventh emanation. This Microprosopus, also bears the names of "*King*" and "*Bridegroom*", when it is conjointly evoked with this seventh emanation, about which we will meet shortly.

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Fig. 5.


LE TEMPLE DE JÉRUSALEM
URIM
"Lumière"
TUMIN
"Perfection"
l'Arche d'Alliance
Les 2 "Chérubs"
Le "Voile" du Saint des Saints
Chandelier à 7 branches
Autel des Parfums
Table des pains de proposition
Bassin des Ablutions
Le Saint des Saints
Le Lieu Saint
Mer d'Airain
Autel des Holocaustes
20 coudées
40 coudées
10 coudées
70 coudées
20 coudées
LE SANCTUAIRE
LE TEMPLE
LE PORTIQUE
LES "SPHERES" PLANETAIRES
L'ARBRE KABALISTIQUE
B
J
Kether
Chokma
Binah
Daath
Chesed
Geburah
Tipheret
Netzah
Hod
Yesod
Malkut
Pilier dit de la "Miséricorde"
Pilier dit de la "Rigueur"
Pilier dit de "l'Equilibre"

Now, just as the "*Beard*" is born at the base of the Countenance, from the very flesh, so the six inferior Emanations giving rise to the six Kings of Edom are born from the three original "Persons".

As the hair of a beard grows, each constitutive cell being born from the previous one, so our six secondary Emanations are born two-by-two from the three superior Emanations.

Here we note that the Kabbalah calls these Emanations, these symbolic Personae of ONE-GOD, *spheres,* in Hebrew "*Sephiroth*", in the singular "*Sephira*".

Already we can easily see that, since these six secondary Sephiroth are born from the three first, they are inferior to them, subject to them, as a son born to a father is subject to him, as a branch growing from a tree is of lesser importance than it.

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In Table 5 we can see the Sephirotic hierarchy, their names, the symbolic "groups" they constitute, the relationships which unite them to each other, etc.

Let us return to the mental "evocations" already used. Visualize the "Elder" as before, with his hair and beard as white as dazzling snow, his blue eyes "like the very heavens in their brightness". Then see raying out around him a resplendent golden "glory", standing out against the silver cloud of our earlier exercises.

Immediately, for these "images" are real, and have been vitalized by centuries of ritual exercises, we *truly see* in silhouette the shoulders of the "Ancient of Ancients", his chest, the whole upper part of his profile, covered in a *purple* tunic. We must now come to a perfect visualization, where the blue of the eyes and the silver of the head and beard stand out perfectly against the purple of the Robe.

Then we will "conceive" that the six new Sephiroth are not located in the symbolic "Beard" alone, but indeed in the whole body, and if we still do not discern the Feet, this is because we have not yet studied the final Emanation.

On the forehead of the "Ancient of Ancients", we will immediately see the shining forth of KETHER, the "Eternal Crown". We see that KETHER, manifesting itself *towards us,* in *Aziluth,* is the Forehead, but that KETHER manifests itself *towards Ain Soph Aur*, being born there; it is the "Glory" which radiates around the Forehead! And so KETHER is truly the "*Threshold of Eternity*".

Since we know that BINAH and CHOKMAH are born out of KETHER, we can but suspect that they are *behind* the "Forehead", and effectively, they equate to two brains, and are manifested by the two "Eyes", doors open to the real, the concrete, organs which serve to bring *Understanding* and *Wisdom* from outside the body .

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On the "Shoulders" of the "Ancient of Ancients", we discern that there are two other Sephiroth, whose action is prolonged in the symbolic "Arms". We will now name them (see the Table): they are GEBURAH, "Divine Justice" or "Strength", and CHESED, divine "Mercy".

CHESED is sometimes called GEDULAH, in Hebrew "Love, Grace, Majesty". She is the "Receptive Intelligence", or moreover the "Cohesive Intelligence".

GEBURAH is sometimes called DIN, in Hebrew "Justice", or PACHAD, "Fear". It is the "Radical Intelligence".

From these two Sephiroth come two mysterious "Powers", two special magnetisms. These are the "right" and the "left" of GOD of which the Scriptures speak. A third magnetism emanates from the chest, the neutral, equilibrium.

In effect, the generative symbolism which presided at the personification of CHOKMAH and BINAH is renewing itself.

KETHER has been redoubled in these two new Emanations. Both are reflected in the two following, CHOKMAH and BINAH, for CHESED (like CHOKMAH) has as a symbol a "King crowned, *seated* on his *throne,* meting out *justice*". GEBURAH has in opposition: a "King armed*, standing* upon his *chariot".* The King of peace and the King of war.

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In their turn, CHESED and GEBURAH constitute a new Triangle, the reverse of KETHER's triangle, and they *fuse together*, thus giving birth to: TIPHERETH, or "Divine Beauty", also named the "*Mediating* Intelligence". It has a "Majestic King" as a metaphysical "image". Later on, those of "A Young Child", or of a "Sacrificed God" have been added through *various influences*.

It is further called Zair Anpin: the "Lesser Countenance", as opposed to KETHER, exactly situated above it, but who is the "Greater Countenance", since all the other Sephiroth emanate from it.

It is also Melekh: "the King", Ben: the "Son", and Adam, "Man".

We will call it: "Eloah", being the feminine singular of Elohim.

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The same emanating process continues to work. Doubling out from the last term envisaged (Tiphereth) into two new Sephiroth: NETZACH, "Glory" or "Eternity", and HOD, "Victory"; then, in parallel, doubling from the superior Sephiroth BINAH and

HOCHMAH, which give on the one side GEBURAH-HOD, and on the other CHESED-NETZACH.

Then, the from the fusion of NETZACH-HOD, a new term is generated: YESOD, "Foundation", and thus doubling KETHER, which generates TIPHERETH and YESOD, the metaphysical "Sun" and "Moon".

These Sephiroth are given various names and possess particular "images":

– NETZACH, the "Occult Intelligence" (the magical arts, forbidden sciences), visualized as a "Beautiful, naked young Woman".

– HOD, the "Absolute and Perfect Intelligence" (the classic arts and sciences); as its "image", one should see it under the aspect of hermaphrodite Mercury, the Androgyne.

– YESOD, the "Pure Intelligence" (as Intuition). Image: "A magnificent nude athlete".

But all these are only reflections of the central Sephira: TIPHERETH, the "Majestic King". They all constitute the "Microprosopus", the "Lesser Countenance", the "Inferior Couple". We will use an admittedly heterodox example, to better explain this concept of the group of six Sephiroth in question:

KETHER-CHOKMAH-BINAH form the "Greater Countenance", the FATHER, and TIPHERETH, manifesting in CHESED-GEBURAH, NETZACH-HOD and YESOD, is the SON, the "Lesser Countenance".

If we want to visualize this new aspect of the TRINITY, let us take up once more the contemplation we began on the "Threshold" that is KETHER. Visualize the dazzling silver Cloud, then the Golden Triangle of Light, the largest possible, born at its center. Then, now we are sufficiently focused, the "Face" of the "Ancient of Days" itself is born; the Majestic Elder, with hair and beard of silver, with clear skin, blue eyes, "like the very heavens in their brightness", shoulders and chest covered by a purple Tunic, *enlightening* image *of the interior,* shining from within.

From the chest of the "First Glory" is born the "Second Glory", the SON (already manifested by CHOKMAH). Its Face has already been described above. It is situated immediately below that of the Ancient of Days, and his hair partly masks the white Beard. His tunic is white, a dazzling white *like silver in the sun,* and, with the *purple* background of that of the Ancient of Ancients, the contrast is even more accentuated.

Thus the Lesser Countenance succeeds the Greater Countenance, the Microprosopus born of the very "Beard" of the Ancient of Days. And that is why the color of his tunic is the same as the Beard.

Are we to conclude then that the esotericism of the Sefer ha-Zohar affirms that we should never take the metaphors of its writers to the letter?... That we should strip them of all anthropomorphism? And yet, it is only by means of a new anthropomorphism that we can achieve this stripping down!

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The same Kabbalistic teachings tell us that a final Sephira exists, separated from all the others. This is MALKUTH, the "*Kingdom*". Make a careful note of this word, for it has a particular importance...

MALKUTH, like all the other Sephiroth, possesses a specific Hebrew expression to define it, ADONAI MELEKH, the "Lord and King". It is also called the "Resplendent Intelligence", the "*Threshold"* (and by this is has a clear analogy with KETHER, since it is through this that one leaves the material "World" to remount towards the Divine); the "*Threshold of Death"* (this is a second analogy with KETHER, since, like the latter, one passes this "threshold" – leaving the Divine – to descend towards the shadows and the kenome. For MALKUTH is also the "gate" which leads from the material "World" towards the QLIPPOTH, the "external shadows"...). Then it is called the "Threshold of the Shadow of Death", the "Threshold of Tears", the "Threshold of Justice", the "Threshold of Prayer", the "Threshold of the Daughter of Powers", the "Threshold of the Garden of Eden", for it thus evokes realms where, *by taking one direction or the other*, one can successively attain the Path of Light or the Path of Shadows. Like KETHER, MALKUTH is a place of passage, a door, a porch, through which one passes...

It is also and above all that which has a "Young Woman, crowned and seated upon a throne" as an "image". It is the INFERIOR MOTHER, in relation to BINAH, it is "Malkah", the "Queen", in relation to TIPHERETH, (the "King"). She is "Kalah", the Bride of the former, the Black VIRGIN of theogony, and also the "WIDOW" of Freemasonry, since she is partly separated from her SPOUSE. How? By the very function which is attributed to her of being a "Door". Of necessity *opened upon the "dark side"* (the QLIPPOTH, or infernal Sephiroth), this double nature separates her from complete union with the BRIDEGROOM.

It is for this reason that the "Divine Name" given to her by the Kabbalah: ADONAI MELEKH ("Lord and King") is doubled with another Divine Name: ADONAI HA-ARETZ, "*Lord of the Earth"*.

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We know that she is the Queen, the BRIDE, and that she forms a distinct section in the group of ten Sephirotic Emanations. This is who she is - the *Spouse of the Microprosopus,* the *Daughter of the Macroprosopus,* the *Widow of the Sacrificed God of Tiphereth.*

Let us take up our habitual visualization once more. Contemplate for a long time the FATHER, clothed in *purple.* At his chest is the Face of the SON, clothed in *dazzling white.* Here at the chest of the latter is born the Face of the Spouse, the Mother, the Daughter. The head of the young woman has dark, ebony hair, with colored skin, her shoulders and chest veiled in *black*. Let us contemplate these Three Holy Faces, *staged the one above the other*. On this triple foundation of black, white and purple we have

the three stages of the SEPHIROTIC TREE, in the three following groups:
Fig. 6

AIN
AIN SOPH
AIN SOPH AUR...

the *FATHER*	KETHER BINAH CHOKMAH	The "*MACROPROSOPUS"*, the "Group of the Ancient of Days", the "*Superior Couple"*
the *SON*	GEBURAH CHESED TIPHERETH HOD NETZACH YESOD	The "*MICROPROSOPUS"*, the "*King"*, the "*Bridegroom"*, the "*Spouse"* of the "*Inferior Couple"*, the "*Sacrificed God"*.
The *HOLY SPIRIT* (Paraclete)	MALKUTH	The "*SPOUSE OF THE MICROPROSOPUS"*, the "*Bride"*, the "*Queen"*, the "*Widow"* of the "*Sacrificed God",* the "*Threshold"*

To the QLIPPOTH
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Scripture tells us that "*Woman"* was drawn forth from the flanks, or rather from the "side" of "*Man"*, *during his sleep*. Later on the Christian Evangelist teach us that *Man* and *Woman* are *one and the same flesh.* The first Woman is named *Heva, "*Alive" and the Hebrew roots which constitute this word preside equally over the words "dream, sleep". From this comes the esotericism of the Adamic myth.

Thus MALKUTH is flesh of TIPHERETH, the Queen is flesh of the King!... Beside the MICROPROSOPUS is the SPOUSE. MALKUTH is thus both one of the Sephiroth, the last of the "Tree of Life", and at the same time she constitutes a second Tree of Life, *as great* as the first, its reflection, its shadow or double, if you will.

So the Woman is beside her Husband, but there she is linked to him *at the back*[1].

In this secondary Tree are reflected all of the Sephiroth of the original Tree.

Thus, MALKUTH is the "*Shekinah"*, or "*Presence of God", for all the Attributes* of the original Tree are found *represented* in a single Sephira. If we examine the word "*represented"*, we find within it the word "*present"*.

Thus is explained the word "ELOHIM", signifying "*She-the-Gods"*, a *feminine singular* word*,* associated with a *masculine plural*! ADONAI MELEK ("Lord and

[1] Goetic rites tell us of the necessity, when there are sorcerers present, at the Shabbat,that they *dance back to back.*

King”) is also ADONAI HA-ARETZ (“Lord of the Earth”)! Material Creation issues from MALKUTH, and it is the divine “Person” who rules there. The World is the Work of the “Queen”, the “Mother”, the “Widow”, and that is why *Goddesses* (Isis, Demeter, Cybele, etc...), preside over the Earth, not only the planet earth, but the Earth-Universe.

This also allows us to evoke a mystery belonging to a more recent religion, Christianity. *The mystic union of CHRIST and his CHURCH* is nothing more than the “Newly-Weds” the “King” and the “Queen”, *the union of MALKUTH and TIPHERETH* (TIPHERETH being considered as the synthesis of a metaphysical “body” of which it is the “head” and GEBURAH-CHESED, NETZACH-HOD, and YESOD, the “members”), the union of the HUSBAND and the WIFE.

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Regarding the idea of “presence”, which constitutes the great mystery of the “SHEKINAH”, we are going to give a simple example. It constitutes the best introduction to the study of the second emanated “world”: that of BRIAH, which follows that of AZILUTH.

Let us imagine a terrestrial realm, very ordinary. The people, going about their business, are a material creation, “Men”. Representing the Supreme Power, the “Royalty”, and set above the people are the administrative authority: policemen, functionaries, etc... These are the Angels, Dominations, etc..., of classical theodicity. *Then comes the true “person” of the King.* One might conclude that *there where he is situated, is* the monarchy, he is its living *manifestation*, active, and above all he *personifies* it. But “Monarchy” as a political principle is everywhere, and is everywhere expressed through the Sovereign, his Functionaries, the administrative Attachés, etc...

Just as the Monarchy-principle is thus invisible, but everywhere *present* or *represented,* so DIVINITY is itself expressed in Attributes, Emanations, Creatures ; but it is itself *personified* and *localized* by a series of essential “mysteries”, of which the “Shekinah” constitutes the greatest of all.

2nd) Briah

The “world” of AZILUTH expresses PURE-DIVINITY revealing itself through the Divine “Persons”.

In these “Persons” are two distinct groups. One expresses the three highest attributes of God. Their “images”, to better underline their spirituality, have no body but only heads or “faces”. This is the MACROPROSOPUS. The other, to demonstrate the lower side of these secondary “persons”, has complete silhouettes as an image, with limbs, trunk, etc... This is the MICROPROSOPUS.

Thus, the spiritualistic experience which claims that “spirits” which manifest in the form of a *complete* human being indicate the recently disincarnated, who are still very close to the physical plane. On the other hand, those in whom one can only distinguish the head or bust, express different degrees in spirituality and distancing from the material plane. From this we get the symbolic wings of angels, or the “winged heads” of allegorical Cherubim.

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BEING. "GOD MANIFESTED"						**CREATION. "GOD MANIFESTING"**					
OTZ CHAIM **THE GREAT "TREEOF LIFE"**						**----------- EVOLUTION ----------** **KALAH (the Fiancée) THE LITTLE "TREE OF LIFE" (in Malkuth)**					
Principal Divisions		**The Tree of Life in Aziluth**		**The Tree of Life in Briah**	**The Tree of Life in Yetzirah (see the special Table)**	**The Tree of Life in Malkuth**		**Divine Names of the Inferior Sephiroth**	**Names of the Principal Patriarchs of the Sphere**	**The Sephirotic Categories of the Izchim**	**The Corresponding Ten Beatitudes**
		Divine Names of the Sephiroth	**Divine Names of the Sephirotic Elohim**			**The Superior Sephiroth reflected in Malkuth**	**Names of the Inferior Sephiroth**				
The Ancient of Days	The MACROPOSOPUS	Kether	Eheieh Yod Yoh	Keteriel Metatron Serpanium	Chayoth ha-Kodesh or "Seraphim"	Kether-MALKUTH	Rashith ha-Gilgalim (Primum Mobile)	Adam	Sem	"Crown"	The "Glorious"
The Superior Couple		Chokmah	Yod Yehovah Yah El	Chokmael Jophiel Ratziel	Ophanim or "Cherubim"	Chokmah-MALKUTH	Mazloth (Sphere of the Zodiac)	Seth	Arphaxad	"Heritage"	The "Peace-Makers"
		Binah	Yah Yehovah Elohim Yeshon Shaddai	Binael Zaphkiel	Aralim or "Thrones"	Binah-MALKUTH	Shabbathai (Sphere of Saturn)	Enos	Sale	"Incorruptibility"	The "Lovers of Justice"
The Inferior Couple	The MICROPOSOPUS (The King. The Fiance. Adam Kadmon.)	Chesed	El Yehovah	Chesediel Zadkiel	Chashmalim or "Dominations"	Chesed-MALKUTH	Tzedek (Sphere of Jupiter)	Cainan	Heber	"Power"	The "Wellwishers"
		Geburah	Elohim Gibor Elohim Helior Agla Yeheshuah	Geburael Kamael Samael Dinael	Seraphim or "Dominations"	Geburah-MALKUTH	Madim (Sphere of Mars)	Mahalaleel	Phaleg	"Victory"	The "Triumphant Ones"
		Tiphereth	Eloha va'Daath El Gibor	Tipheriel Raphael	Malachim or "Virtues"	Tiphereth-MALKUTH	Shemesh (Sphere of Sol)	Jared	Reu	"Vision"	The "Pure in Heart"
		Netzach	Yehovah Sabaoth Ararita	Netzael Haniel	Elohim or "Principalities"	Netzach-MALKUTH	Nogah (Sphere of Venus)	Enoch	Sarug	"Grace"	The "Merciful"
		Hod	Elohim Sabaoth Yehovah	Hodiel Mikael	Beni Elohim or "Archangels"	Hod-MALKUTH	Kokab (Sphere of Mercury)	Methuselah	Nachor	"Reign"	The "Rich"
		Yesod	Shaddai Yehovah Sabaoth	Yesodiel Gabriel	Kerubim or "Angels"	Yesod-MALKUTH	Levanah (Sphere of the Moon)	Lamech	Thare	"Joy"	The "Fortunate Ones"

	The Queen, the Fiancée, the Church	Malkuth	Adonai Melek Adonai ha-Aretz Elohim Sabaoth	Sandalphon Messiah Emmanuel Melkutael	Ishim or "Glorified Souls"	Malkuth- MALKUTH	Olam Yesodoth (Sphere of the Earth)	Noah	Abraham	"Predestination"	The "Elect"

(referring to the preceding table)			CREATION. "GOD MANIFESTING"			NON-BEING "GOD UNMANIFESTED"	
			---------- INVOLUTION ----------				
			THE QLIPPOTH ("PROSTITUTED") or "LITTLE TREE OF DEATH"			THE "AÏNIM" OR "GREAT TREE OF DEATH"	
Principal Divisions		**Names of the divine Sephiroth**	**The dark Sephiroth or "Qlippoth"**	**Name of the Principal Archdemon of the Qlippoth**	**Names of the ten infernal Legions**	**The Three Categories of Aïnim.**	
The Ancient of Days		Kether	"Valley of Death" or Gehenomoth	Belzebuth (the "Old God")	The "False gods" Thaumiel (Adversaries)	"AIN", Absolute Nothing	Towards "Ain Soph"
Couple			"Valley of Forgetfulness" or Gehenoum	Pytho	The "Spirits of Lies" Ghogiel		
			"Valley of Sleep" or Gehenne	Beliel (the "Rebel")	The "Vessels of Iniquity" Satariel (Concealers)		
	The MICROPOSOPUS (The King, The Fiance. Adam Kadmon.)		"Gates of Death" or Ozlomoth.	Asmodeus (the "Executor")	The "Avengers of Crimes" Agshekeloh (Perturbators)	"AIN SOPH" The Shadows, Empty and Limitless	
			"Shadow of Death" or Irasthoum.	Satan (the "Adversary")	The "Conjurers" Golohab (Burners)		
			"Wells of the Abyss" or Bershoat	Merihim (the "Noonday Demon")	The "Powers of Air" Tagirion (Disputors)		Towards "Ain Soph Aur"
			"Refuse" or "Dirt" or Tit Aisoun	Abbadon (the "Exterminator")	The "Furies Who Sow Evil" Gharab Tzedek (Ravens of Death)		
			"Perdition" or Abron	Astaroth (the "Spy")	The "Accusers" and "Executors" Samael (Liars)		

		Yesod	“Ditch” or Sheol	Mammon (“Cupidity”)	The “Tempters” and “Spies” Gamaliel (Obscene Ones)		Towards Kether, the "Threshold of Eternity"
			“World” or Aretz.	Behemoth (the “Beast”)	The “Damned Souls” Reschaim (The Wicked)	“AIN SOPH AUR” Empty and Limitless Light	

Fig. 7

With the "world" of BRIAH, we penetrate into a definitely inferior domain compared to that of AZILUTH. There, in Aziluth, each Sephirotic "plane", each Sephira itself, is only "personified" by a divine "person", or *ELOI* ("eloi" is the masculine singular of "elohim" and "eloah" is its feminine singular). It is on the contrary, in Briah, a SEPHIROTIC SPIRIT, or ARCHANGEL, which manifests, as a creature closer to us, the Divine-Force of the aforesaid Sephira.

Thus, by adding EL or YAH (masculine and feminine endings signifying god or goddess), the Hebrew language has the equivalent of the same Greek endings *teos* and *tea* of divine significance, or those of the same Latin endings *deus* and *dea.* It suffices to take the name of each Sephira, and by adding these terms, one gets:

KETHERIEL
BINAEL CHOKMAEL
GEBURAEL GEDULAEL
TIPHERIEL
HODAEL NETZAEL
YESODIEL
MALKUTHAEL

In the same manner, expressing their different divine attributes, for each Sephiroth we obtain:

METRATON
TZAPHKIEL IOPHIEL
KAMAEL TZADKIEL
RAPHAEL
MIKAEL HANIEL
GABRIEL
SANDALPHON

(SANDALPHON being replaced by the name EMMANUEL in certain tables).

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One can conceive the principle of the Archangel as being the same as that of a "*Collective Spirit*", spirit of "*collectivities*" that we will shortly envisage as the "world" of YETZIRAH.

In a family, each member has his or her own personality, but, however numerous they may be, *the general ambience* created from the in-common things by which all these people find themselves linked to each other: interest, heredity, common residence, origins, etc., constitute what one rightly names "*family spirit*", this general ambience is a little like the *Archangel-Principle* of a "metaphysical family".

Similarly, each cell in our body has its own life, end, usefulness, qualities and defects, *physiological or psychological,* and each has its own soul, a microcosm, a

reduction of the great soul which is ours. This latter, our *total-soul,* constitutes the "A*rchangel-Principle"* of all our little *cell-souls*[1].

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3rd) Yetzirah

By virtue of the previous, we now find a fourth Sephirotic Tree, that of Yetzirah. There we find more Divine Names expressing divine "Persons", more Archangels, representing these "Persons". But these "collectivities", constitutive cells of the Archangel, constitutive microcosms of this macrocosm which is the living Egregor in BRIAH.

Here they are, disposed as previously according to the Sephirotic diagram:

CHAIOTH HA-KODESH
OPHANIM ARALIM
SERAPHIM CHASHMALIM
MALACHIM
BENI ELOHIM ELOHIM
CHERUBIM
ISHIM[2]

All the Hebrew names can be expressed in English. Thus the Chaioth ha-Kodesh are the "Holy Animals" of Ezekiel, the Ophanim: the "Flashing Wheels"; the Aralim are the "Powerful Ones"; the Chashmalim are the "Sparkling Dominators", etc....

All these Races of Spiritual Beings are totally different from the Human Race. *They are as foreign to us as an insect or a cetacean is to a plant or a chemical composition*. There is as much distance between a chemical formula expressed in the sides of a matras and a musical staff, between a musical composition and a painting or a statue, as between an Aralim and an Ishim, or an Ishim and an Ophanim.

We place these "Beings" and like to compare them using mundane examples, rather like claiming to place something "*between Marseilles and Pentecost*", according to the apt popular (French) expression...

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Now we come to MALKUTH, the "Kingdom", the SPOUSE, the "CHURCH" of the Christians, or the "QUEEN" of the Kabbalists...

We know that it reflects a complete SEPHIROTIC TREE within it, and that within it we are going to be able to discover *a three-dimensional landscape,* familiar to our

[1] *Totemism* and *Heraldry* belong to this spiritual theory.
[2] Remember that the *Ishim* being glorified human souls, do not figure on the Great Tree of the book-plate, as *Malkuth* is absent on this diagram.

human comprehension, to express ourselves in a manner other than using words warped and empty of their usual sense.

To understand the total inner life of the aforesaid KINGDOM is to understand the complete KABBALAH, and that is to grasp the mechanism of THEURGY, and possess the key of the Words of Power.

And this leads to the study of the world of *ASSIAH.*

4th) Assiah

Let us now leave the "spiritual regions" which we have frequented up till now! Let us descend, and place ourselves in MALKUTH, in the very heart of the "KINGDOM". We are in the Universe, a Universe which we understand to be dual, half-spiritual and half-material.

Now, MALKUTH reflects the superior Sephiroth in itself (to which we have no direct access). This is why MALKUTH is cleanly separated from the MICROPROSOPUS.

But it also reflects these Powers in the planes which are immediately subjacent. The role held by the SEPHIROTHIC SPIRITS, or Archangels, and by the SEPHIROTH themselves, we will return to later. It contains:

1) the (Ten) Orders of Fortunate Human Souls, or *Ishim,* for the Sephirotic Choirs,

2) the *Symbolic Patriarchs,* the Evangelists, for the Archangels, Principals of the Sephirotic Orders, for the very Names of these persons, who are claimed to be human beings who are now reintegrated, are "Names of Power", uniquely useful in ASSIAH, as was discreetly said by Martinez de Pasqually;

3) the Sidereal "Spheres" (planetary, zodiacal) for the Sephiroth themselves. There, too their Hebrew Names are "Words of Power", as powerful from a magical point of view as those of the Sephiroth.

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Let us leave descriptions, and *carefully study the Tables of Correspondences below*. They will reveal more than any commentary...

5th) Tables of Correspondences

GENERAL TABLE OF CORRESPONDENCES OF THE SEPHIROTH

“Names of Power” of Sephirothic Attributes in the 4 Worlds

Sephiroth	Aziluth	Briah	Yetzirah	Assiah
KETHER.......	*Eheieh* *Yod* *Yoh*	*Ketheriel* *Metatron* *Serpanim*	*Chaïoth ha-Kodesh*	*Reshit Hagalgelim*
CHOKMAH..	*Yod Yehovah* *Yah* *El*	*Chokmaël* *Jophiël* *Ratziël*	*Ophanim*	*Mazloth*
BINAH	*Yaoh* *Yehovah Elohim* *Yeahou Shaddai*	*Binaël* *Tzaphkiël*	*Aralim*	*Shabbathai*
CHESED....	*El* *Yehovah*	*Chesediël* *Tzadkiël*	*Chashmalim*	*Tzedek*
GEBURAH...	*Agla* *Elohim Gibor* *Elohim Elion* *Yeshuah*	*Geburaël* *Kamaël* *Samaël*	*Seraphim*	*Madim*
TIPHERETH.	*Eloah va-Daath* *El MIBOR*	*Tipheriël* *Raphaël*	*Malachim*	*Shemesh*
NETZACH....	*Yehovah* *Sabaoth* *Ararita*	*Netzaël* *Haniel*	*Elohim*	*Nogah*
HOD	*Elohim Sabaoth* *Yehovah*	*Hodiël* *Mikaël*	*Beni Elohim*	*Kokab*
YESOD.........	*Shaddai* *Yehovah* *Tzabaoth*	*Yesodiël* *Cabirël*	*Cherubim*	*Levanah*
MALKUTH..	*Adonai Melekh* *Elohim* *Tzabaoth*	*Emmanuël* *Melkoutaël* *Messiah* *Sandalphon*	*Ishim*	*Olam Yesodoth*

GENERAL TABLE OF CORRESPONDENCES OF THE SEPHIROTH

Meanings

KETHER	Crown	Chayoth ha-Kodesh	Holy Beings
CHOKMAH	Wisdom	Ophanim	Wheels
BINAH	Understanding	Aralim	Powers
CHESED	Mercy	Chasmalim	Blazing Dominators
GEBURAH	Strength	Seraphim	Powers of the Fire-Principle.
TIPHERETH	Beauty	Malachim	Kings of Heaven
NETZACH	Glory, Eternity	Elohim	Gods of Heaven
HOD	Victory	Beni Elohim	Sons of the Gods
YESOD	Foundation	Cherubim	Conductors
MALKUTH	Kingdom	Ishim	The Fortunate, Glorified Souls
Ketheriel	Crown of God	Metatron	Prince of
Chokmaël	Wisdom of God	Sarpanim	Countenances
Binaël	Understanding of God	Jophiël	Courier of God
Chesediël	Mercy of God	Tzaphkiel	Vision of God
Geburaël	Justice of God	Tzadkiel	Justice of God
Tipheriël	Beauty of God	Kamaël	Strength of God
Netzaël	Glory of God	Raphaël	Remedy of God
Hodiël	Victory of God	Haniël	Grace of God
Yesodiël	Foundation of God	Mikaël	Reflection of God
Malkuth	Kingdom of God	Gabriel	Work of God
		Messiah	Savior
		Emmanuel	Sent by God
		Sandalphon	Praise of God
Rashith ha-Gilgalim		Sphere of the Primum Mobile	
Mazloth		Sphere of the Zodiac	
Shabbathai		Sphere of Saturn	
Tzedek		Sphere of Jupiter	
Madim		Sphere of Mars	
Shemesh		Sphere of Sol	
Nogah		Sphere of Venus	
Kokab		Sphere of Mercury	
Levanah		Sphere of the Moon	
Olam Yesodoth		Sphere of the Earth	

MEANINGS OF THE “DIVINE NAMES”

EHEIEH .... “You Who Were, Are and Shall Be”.
YOD... “You”.
YOH... “You Alone” or “Living God”.

YOD YEHOVAH .... “You, Being of Beings”.
YAH... “Essence of You Yourself”.
EL .... “God”.

YEHOVAH ELOHIM .... “God of Gods, Being of Beings”.
YESHU SHADDAI........................... “All-Powerful Savior”.

EL .... “God, my God”.
YEHOVAH.................................... “Being of Beings”.

ELOHIM GIBOR............................. “Strong God”.
ELOHIM ELION .... “Most High God”.
YESHUAH .... “Savior of Beings”.

ELOAH VA-DAATH .... “God of my Wisdom”.
EL GIBOR..................................... “Strong God, my God”.

YEHOVAH TZABAOTH .... “Lord God of Hosts”.
ARARITA .... “Immutable, Indivisible God”.
ELOHIM TZABAOTH....................... “God of Gods of Heaven”.

SHADDAI...................................... “Almighty”.

ADONAI MELEKH .... “Lord and King”.

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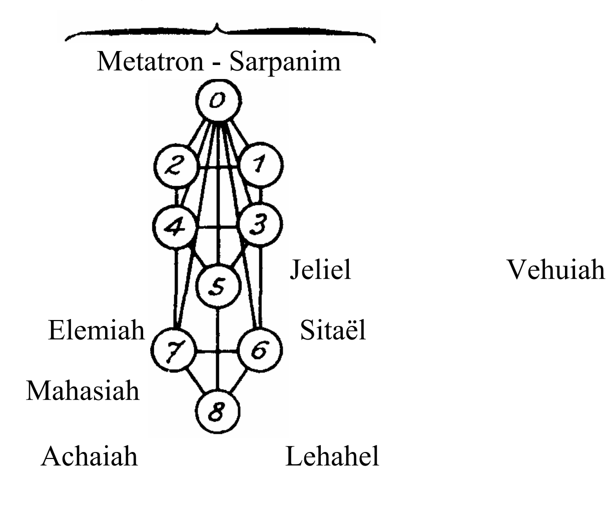
ROLE AND ACTION OF THE SEPHIROTIC POWERS MANIFESTING IN "YETZIRAH"

Hebrew Name	Angelic Choir	Action
Chayoth ha-Kodesh	Seraphim	They give and spread the principle of Universal Life, manifesting the "Glory" of God, constituting His Rays. They give Man the perfect conflagration of Divine Love, so allowing it to live fixed in Them.
Ophanim	Cherubim	Ordering and emanating primordial Chaos, they give Man the light of Thought, the strength of Wisdom, the highest Ideas, and the Figures by which we can visualize divine things here below.
Aralim	Thrones	They maintain the heart of subtle Matter, the primordial Forms and Order established by the Ophanim. They give Man the sense of Union, the strength to meet, and to meditate. They allow our Memory to take hold of Spectacles which the Ophanim procure for us.
Chashmalim	Dominations	They assure the effective representation of the Effigy of the Body and perpetuate it. They give Man the inner strength necessary to conquer the inner Enemy, and to arrive at the End assigned to him.
Seraphim	Powers	They produce the Four Subtle Elements: Fire, Air, Water, Earth. They give Man their support against the external Enemies of his corporeal form.
Malachim	Virtues	They produce the Mineral Kingdom, Metals, Gems, and are the soul of all mineral medicine. They give Man the necessary strength to conquer the Powers of Lies, and offer him the recompense for which he is wandering here below.
Elohim	Principalities	They produce the Vegetable Kingdom and give their virtues to the simple. They give Men the submission of all things, embracing all powers by attracting him towards them by a celestial and secret virtue.

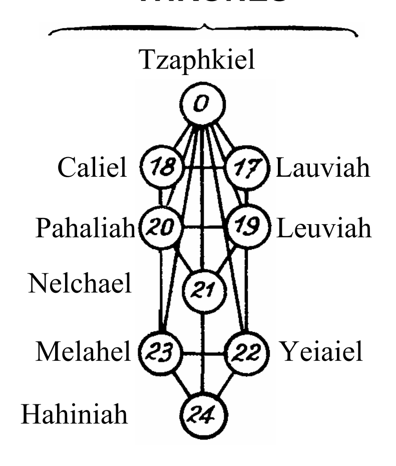
Hebrew Name	Angelic Choir	Action
Beni Elohim	Archangels	They produce the Animal Kingdom and give their virtues to animals. To Man they give domination over all things to which he has a right, in conformity with his nature and the circumstances of his creation, to govern: animals of the earth, animals of the waters, animals of the air, etc...
Cherubim	Angels	They preside over the genesis of Men, insofar as individuals, and lead them towards Life Eternal. They make them announcers of divine will, and interpret this Thought, giving them moral discernment in this.
Ishim	Glorified Souls	They give to Men intelligence and the comprehension of Divine Things, as well as the same faculties in the arts and ordinary knowledge. They protect them corporeally, counsel them spiritually, and constitute in them that echo of memory and hereditary experience.

"THE TREE OF LIFE" IN YETZIRAH

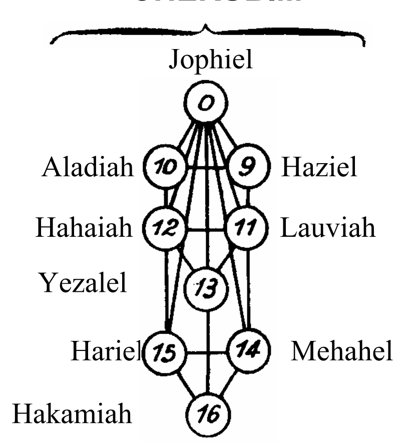
SERAPHIM



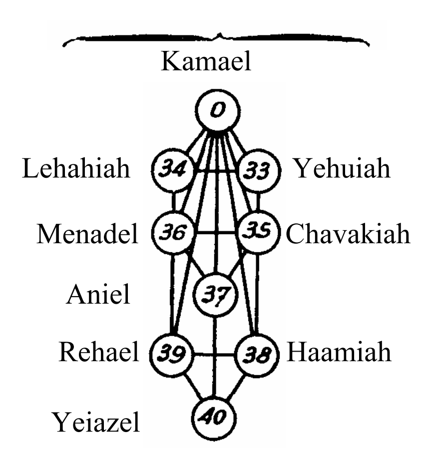
THRONES



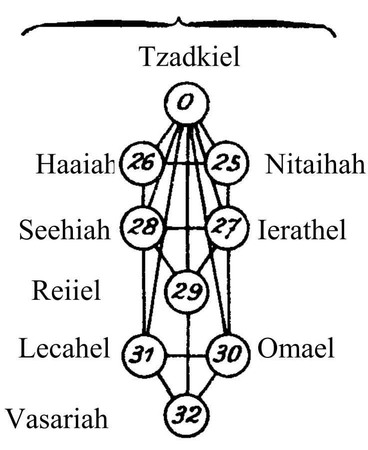
CHERUBIM

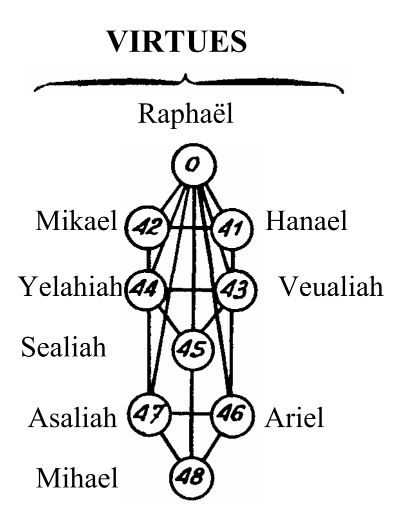


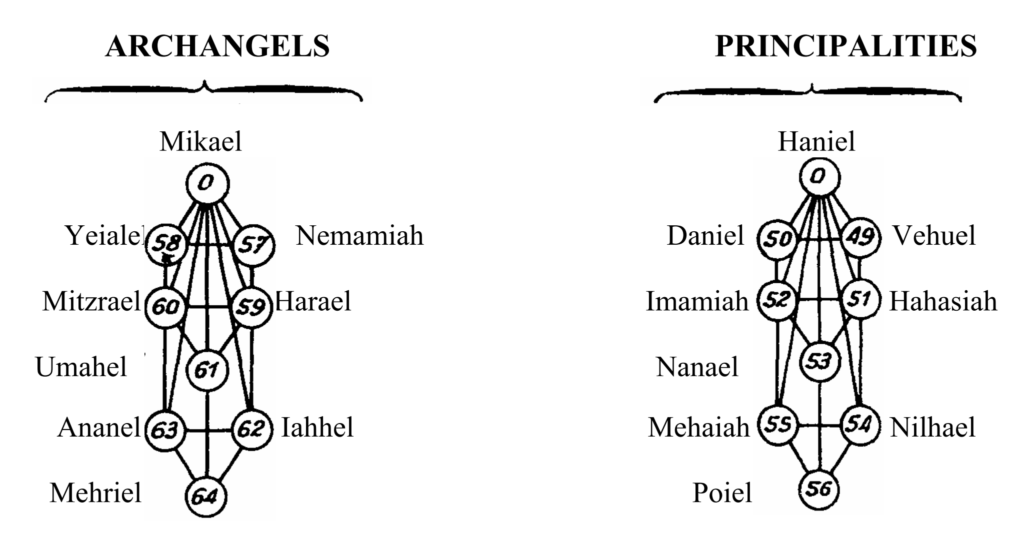
POWERS

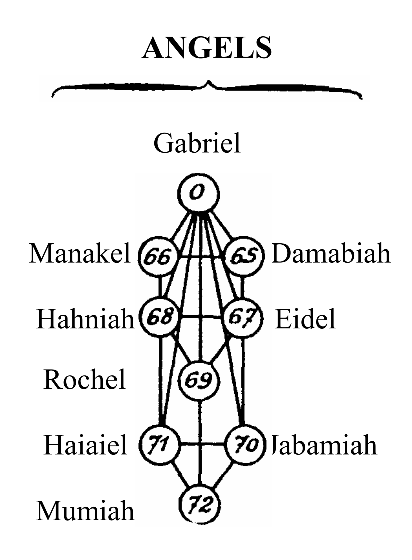


DOMINATIONS




VIRTUES
Raphaël
Mikael
Hanael
Yelahiah
Veualiah
Sealiah
Asaliah
Ariel
Mihael


ARCHANGELS
Mikael
Yeiale
Nemamiah
Mitzrael
Harael
Umahel
Ananel
Iahhel
Mehriel
PRINCIPALITIES
Haniel
Daniel
Vehuel
Imamiah
Hahasiah
Nanael
Mehaiah
Nilhael
Poiel


ANGELS
Gabriel
Manakel
Damabiah
Hahniah
Eidel
Rochel
Haiaiel
Jabamiah
Mumiah

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* *
"MAGIC IMAGES" OF ARCHANGELS

"Kether"

*Metatron Serpanim: "*Figure of a Man with a Face shining like the Sun at full power, bearing two identical horns above the forehead, like molten bronze from the feet to the waist, and of brightest fire from the waist to the head. He holds in his right hand a measuring stick, and in the left, a Cord of pure linen".

"*Chokhmah"*

*Jophiel: "*A man like the brightest light, clothed in a long immaculate Robe, girded with a Golden Cincture, with Hair as white as sun-bathed snow, with Eyes of silver flame, Feet shining like bronze from a stirred-up furnace, holding in his right Hand "Seven Stars" with six branches, a Sword with two sharp edges bursting forth from his Lips".

"*Binah"*

Tzaphkiel: "A man like brilliant bronze, clothed in a Robe of white linen, holding an Inkstand in his hand".

"*Chesed"*

Tzadkiel: "An Angel with four immaculate white Wings, clothed in a long Robe the color of purple, holding a Crown in one hand and a Scepter in the other*"*.

"*Geburah"*

*Kamaël / Uriel: "*An Angel with four immaculate white Wings, clothed in a long orange Robe, bearing a Sword flat across his two hands plat, before a shooting Flame*"*.

"*Tiphereth"*

Raphaël / Mikaël[1]*: "*An Angel with four immaculate white Wings, clothed in a long Robe the color of gilded white, crushing the Dragon, holding a Palm and a white Standard bearing a Red Cross*"*.

"*Netzach"*

*Haniel Anaël: "*An Angel with two immaculate white Wings, clothed in a long pink Robe, bearing white Roses in a fold of the robe".

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[1] This is the Magical Image of the Archangel Michael who is alternatively ascribed to Hod.

"Hod"

Raphaël / Mikaël[1]*: "*An Angel with two immaculate white Wings, clothed in a long grey-green Robe, bearing a Pyx in one hand, the other leading a young Child carrying a large Fish".

"Yesod"

*Gabriel: "*An Angel with two immaculate white Wings, clothed in a long blue-tinged white Robe, bearing a lit Ruby-Red Lamp in his two Hands".

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THE INNER SEPHIROTH OF THE "KINGDOM"

Malkuth, constituting the "Kingdom", reserved to fortunate and glorified human Souls ("The Great Communion of Saints") sees, according to Kabbalistic Tradition, a second, interior, Sephirotic Tree created within itself. Indeed, this Sephira is both the base ("feet") of the Overall Tree, and its double ("back"), similar to the front and obverse sides of a Medal.

In each of the ten Sephiroth interior to Malkuth, the ten Categories assembling the "Ishim" (Choir of Malkuth) are distributed, comprising the Eight Beatitudes, to which are added two higher categories, indicating entry into this Tree and this Sephira and departure: a passage to and from "Orders" of Holy Beings other than the "Ishim".

Zodiac	Secondary Sephiroth	Beatitudes[2]	Categories or Secondary Choirs
	Malkuth/Kether	The Glorious	Crown
1° ☋	Malkuth/Chokmah	The Peace-Makers	Heritage
♄	Malkuth/Binah	The Lovers of Justice	Incorruptibility
♃	Malkuth/Chesed	The Benevolent	Power
♂	Malkuth/Geburah	The Triumphant Ones	Victory
☉	Malkuth/Tiphereth	The Pure in Heart	Vision
♀	Malkuth/Netzach	The Merciful	Grace
☿	Malkuth/Hod	The Rich	Reign
☽	Malkuth/Yesod	The Fortunate	Joy
♁	Malkuth/Malkuth	The Elect	Predestination

[1] This is the Image for the Archangel Raphael sometimes placed in Tiphereth.
[2] These "Beatitudes" are those in the Gospels and which Cornelius Agrippa gives in his "Octenary Table" (Occult Philosophy, L. II). We have but clearly expressed this "beatitude", which is usually defined (wrongly), as the price they have paid here below, and we have done the same with each of the corresponding categories of the Elect.
To complete the Sephirotic Decade, we mentioned what the theologians have named the Militant Church, which are Souls still in the course of incarnation, but already "elect", then from the supreme "Crown", we have already drawn the tenth, which we called "The Glorious".

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ACTION OF THE TEN ORDERS OF THE FORTUNATE ONES

I. – *The "Glorious"* – Manifesting divine glory in human Works. They help us against "False gods" and allow their disclosure and conquest.

II. – *The "Peace-Makers"* – They allow us to do battle against the "Lying Spirits" and conquer them. They give Man peace of heart and soul.

III. – *The "Lovers of Justice"* – Facilitators of retribution for our Actions. They turn us towards the expiation of our faults and errors, inflict purifying proofs and also allow us to free ourselves from the demonic yoke of the "Vessels of Iniquity" which we have self-imposed upon ourselves and which would be endless without these expiations.

IV. – *The "Benevolent"* – Make us miserable and indulgent, making us beneficiaries of Divine Mercy, and allow us to so vanquish the evil angels, "Avengers of Crimes".

V. – *The "Triumphant Ones"* – Make us equitable and just, without delinquent weakness. They help Man in the battle against "Prestidigitators" and bring about their vanquishing.

VI. – *The "Pure in Heart"* – Give us here below a sound understanding of divine things, raise us towards the absolute Truth, make us conceive it, and understand God from whom it emanates. They allow us to vanquish the angels and "Powers of Air".

VII. – *The "Merciful"* – Make Man charitable and compassionate, make him understand and assimilate the notion of Divine Love, reflected in His creatures. They help us to vanquish the "Furies Who Sow Evil".

VIII. – *The "Rich"* – Separate us from things here below, and make us measure the wealth of this world as to its true worth. They help Man to vanquish the "Accusing and Executing" angels.

IX. – *The "Fortunate"* – Give us the moral consolation necessary to endure the trials of this world, help us to conquer the temptations which tighten around us by the "Tempting and Spying" angels.

X. – *The "Elect"* – Although they don't yet belong to the "Realm of Heaven" and are still incarnate here below, these Souls are still attached, through some mysterious predestination, to this " Realm". They help us to approach God, console us, counsel us, materially express by example the duties that are ours. They are our tangible "Guides" here below. They allow us to vanquish the "Damned Souls", our evil counselors in this world.

6th) Being and Non-Being

If we try to summarize the double aspect of God, which we have brought to your attention in the two theologies, both *affirmative* and *negative,* we find ourselves with these four groups:

1) God as the *totality of Manifestation,* but also as having *impermanent and conditional attributes.*

2) God as the *totality of possibilities of Manifestation,* but also as having *permanent and unconditional attributes.*

3) God, as the *totality of possibilities of Non-Manifestation,* having attributes absolutely *beyond all imaginable conception,* and *beyond plurality as beyond unity.*

4) God, being neither "knowing" nor "unknowing" from the various modes of Manifestation, the Divine Unconsciousness[1].

These four states are found in Man, and René Guenon gives us these relationships: *state of vigil,* which corresponds to gross manifestation; *state of dreaming,* which corresponds to subtle manifestation; *deep sleep,* which is a "causal" and an informal state. To this state one may sometimes add another, that of *death* or of *Ecstatic Sleep,* considered as an intermediary between *Profound Sleep* and *death*[2].

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And so is the God of the Kabbalah presented in the three "emptinesses": *Ain Soph Aur, Ain-Soph* and *Ain.*

But these three terms are themselves capable of allowing us to recover, beyond their abstractions, the ultimate, immanent, eternal *Reality*. Qu'on en juge.

It is traditional in Kabbalah to seek the secret essence of a sentence, by constituting a keyword using the first letter of each of its words. This is by use of *notarikon.*

So, if we contract the *aleph* (A), the *shin* (S) and the *aleph* (A), the initials of *Ain Soph Aur,* we obtain the word *Asha,* signifying in Hebrew: "*Burning Fire"*[3].

The second term: Ain-Soph, gives Ash, being in Hebrew: "He is"[4].

The third term, *Ain,* only gives only one letter: aleph. Now, in the Phoenician

[1]"What is God?", says the *Buddha. "*He alone follows, not even perhaps...". It is to this aspect of the Divine that the fourth aphorism above refers. And *Ibn Arabi* tells us: "There is nothing, absolutely nothing, which exists ourside of *Him* (Allah), but He understands His own existence *without this understanding existing in any manner*". *(Treatise on Unity).*
[2] René Guenon : "*Man and his Becoming according to the Vedenta"*. Chacornac, editor.
[3] "And the countenance of the Eternal being like a devouring fire..." (Exodus, XXIV, 17, 18).
[4] "Then God said unto Moses: "Thou shalt say unto the Children of Israel: He whom is called *I am* hath sent me unto ye... " (Exodus, III, 14).

alphabets, it was usually represented by a "*bull's head".* This gives us the final meaning... Let us recall the symbolism of the *Golden Calf* (the calf is a virgin bull...), whose cult was, in the eyes of the wise men of Israel, "the abomination of abominations"... Let us also recall the "*Absurdity of the Bull's brow"*... Let us recall Melkart, or the Carthaginian Moloch, devourer of infants within his furnace. *Moloch, who was a bull of bronze...*

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From the preceding, we can deduce that the God of Israel is well described in the symbolism of the Temple of Jerusalem.

In the Holy of Holies, *behind the purple Veil,* there is no clarity, and obscurity reigns. It is *Ain Soph,* the obscure emptiness. "Darkness is my domain" Deuteronomy tells us. His name is Yahweh: "He is". He is Non-Being, the Primitive Abyss.

In the Temple, *before the Veil,* is the Seven-Branched Candelabra, the sacred light. It is *Ain Soph Aur,* the "Burning Fire". Moses, who saw Him in this image, in the burning bush of Mount Horeb, tells us: "God is a fire which burns...". And Revelation explains: "You cannot see my *Face* without dying...".

As for the altars of animal sacrifice, they were furnished with bull-like horns at the four corners, as emblems of the *places* and *means of destruction of life,* linked to *Ain.*

IV. — THE "QLIPPOTH"

"PURITY is only found in Paradise or in Hell".
(St. FRANÇOIS de SALES)

The Tree of Death

MALKUTH is the "nadir" of evolution, the lowest point – in "ASSIAH" – which the Being in process of elaboration can normally face. Its *extreme* aspect is thus the "World", *but this "World" of Souls,* is called to climb up again towards KETHER. We have seen that these necessarily incarnate souls, during the course of this incarnation, bear the name of the last category of Ishim, that of the *Elect.* Opposing them, and in the "World", are lined up the "Damned Souls", synthesizing these two categories of the front line in the eternal combat of GOOD and EVIL, two Powers equally opposed: HELI, who was Enoch, John the Baptist, and all the great leaders of Humanity, and BEHEMOTH, the personification of all the Antichrists permanently incarnated. This latter is also the "Great BEAST", whose "Number", in the sayings of the Apocalypse, is 666.

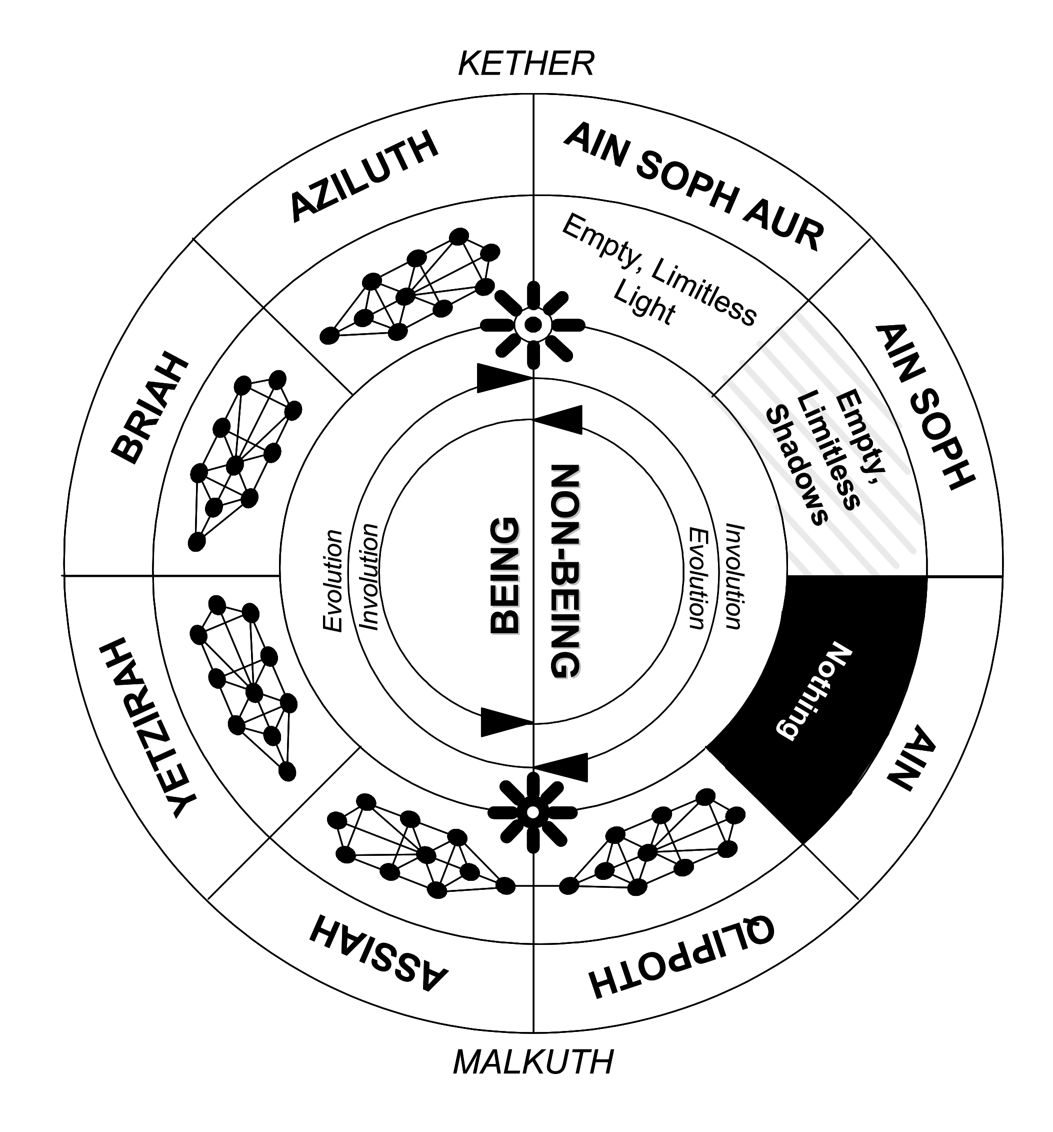
But, because it is situated at the last rung of the TREE OF LIFE, MALKUTH is in osmotic contact with the TREE OF DEATH, the inverted Tree. Just as the Secondary Tree of MALKUTH is called the "Queen", the "Bride", the "Virgin", and the SPOUSE

of the Microprosopus, to this inverted Tree is given an analogous but contrary name: it is called *QELIPHAH,* the "*Prostitute"*.

It is effectively this Hebrew term which recurs the most often in the metaphorical expressions of the Prophets, admonishing the people when they degrade themselves or abandon the "WAY" of the Lord. It is this same term which the Apocalypse also employs to designate the BEAST, and we are going to see that this term was not at all an exoteric expression unconsciously chosen by misogynistic ascetics or exaggerating puritans!

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THE "WHEEL"

Fig. 8

All that is corrupt in Life, contrary to the eternal designs of the ABSOLUTE and eternally rejected by Him, must be expelled, and this type of metaphysical "execration" takes place in the inverted Tree the TREE OF DEATH (as opposed to the TREE OF LIFE), beyond the SPOUSE, in the PROSTITUTE...

For we cannot ignore that GOD, in Whom reside all "Possibilities" of good and ill as a result of his *absolute Omniscience, operates for all ETERNITY an eternal discrimination between what He keeps, chooses, adopts and realizes by means of His "Emanations"*, *and what he refuses, rejects and reproves.*

That which He rejects constitutes the Evil Powers, the sinister "KINGS OF EDOM" who existed before all that is now drawn from the Nothingness. These are the *broken* VESSELS of which the Zohar speaks.

In this fraction of MALKUTH which is in contact with the upper part of the QLIPPOTH (and which is its Malkuth, since the Kether of the QLIPPOTH is evidently situated *far below...)*, cosmic refuse cannot be reborn in the planes of organized form before finding *equilibrium,* and the eternal purpose which has been assigned to them. Thus, in the World of the Qlippoth (plural of QLIPPAH), there is a "sphere" which is not "Hell", but rather "Purgatory". This is a reservoir of disorganized powers, resulting from forms that have been destroyed and rejected by evolution.

It is this reservoir of powers which the "Shells", to use Dion Fortune's term, the imperfect entities use to construct their vehicles, which they quickly succeed in. All the entities which manifest in the course of magical subterranean evocations, or of a necromantic character, are partly constructed with this particular substance of CHAOS.

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This *evolution* and this *involution* can constitute a very long journey – perhaps even eternal?

Now, esoteric Judaism affirms the *preexistence of souls,* and it draws its arguments (and irrefutably, besides), as much from the Old Testament as from the New. Let us quote from memory the famous passage from Deuteronomy (XXIX, 14, 15), where Moses finds himself obliged to give this justification to his people:

"It is not for you alone that I make this covenant and these execrations, but also for all those who are PRESENT *before the Lord our God, but who are NO LONGER with us*".

And this:

"And I more abundantly praised the dead than the living, and I judged them even happier than them, *those who have not yet been born,* and who have never seen the evil which is done under the sun*".* (Ecclesiast. of Solomon: IV, 23).

"And I was an intelligent child, and *I received a good soul.* And *becoming more and more good, I came into an undefiled body* ". (Book of Wisdom: VIII, 19, 20).

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In his book "*De Creatione"*, Manasses Ben Israël cites the following passage from the *Gemara Chagiga:*

"In the Empyrean Heaven is the abode of life and peace, where are found the souls of the just and the celestial spirits, *and also the souls which must come into the world* ".

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THE “KINGDOM BELOW” AND THE “QLIPPOTH”

To the Sephirotic Tree manifesting in Malkuth corresponds an inverted Tree, which is its tenebrous reflection. Kabbalistic Tradition classifies them as the “Perverse Beings” in categories corresponding to the several Classes of the “Fortunate Ones” or to various Angelic Choirs.

Bright Opposing Sephiroth	Dark Sephiroth or “Qlippoth”[1]	Names of the “Perverse Beings”	Archdemon[2]
1 Malkuth/Kether	the “Valley of Death”	“False Gods”	Beelzebub
2 Malkuth/Chokmah	the “Vale of Forgetfulness”	“Spirits of Lies”	Python
3 Malkuth/Binah	the “Vale of Sleep”	“Vessels of Iniquity”	Belial
4 Malkuth/Chesed	the “Gates of Death”	“Avengers of Crimes”	Asmodel
5 Malkuth/Geburah	the “Shadow of Death”	“Conjurers”	Satan
6 Malkuth/Tiphereth	the “Wells of the Abyss”	“Powers of Air”»	Meririm
7 Malkuth/Netzah	The “Rubbish Pit”	“Furious Sowers of Sickness”	Abbadon
8 Malkuth/Hod	“Perdition”	“Accusers-Executioners”	Astaroth
9 Malkuth/Yesod	the “Ditch”	“Tempters and Sneaks”	Mammon
10 Malkuth/Malkuth	the “World”	“Damned Souls”	Behemoth Antichrists

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ACTIONS OF THE TEN DEMONAIC ORDERS

The “False gods” — Try to encourage a cult of latria (worshipping sub-ordinate powers), turning Man from true Gnosis and true Wisdom, substituting this for God and His Emanations to induce him into error. Cause religious fanaticism, ideological persecution, and the destruction of works of the spirit.

The “Spirits of Lies” — Mislead Man through pseudo-prophecies, lying Oracles, illusions of reasoning, false philosophical or metaphysical conclusions. Make those responsible for the conduct of people, and religious chiefs, err.

[1] Here are the Hebrew names used in the ritual texts to designate these categories:
1 = Gehenomoth 4 = Ozlomoth 8 = Abron
2 = Gehenom 5 = Irashtoum 9 = Sheol
3 = Gehenna 6 = Bershoat 10 = Aretz
7 = Tit Aisoun

[2] Here are the meanings of these Demonaic Names:
Beelzebub: “Old god”.
Python: « Serpent ».
Belial: “Without Balance”; “Apostate”; “Rebel”.
Asmodeus: “Executor”.
Shatan: “Adversary”.
Meririm: “Noonday Demon”.
Abbadon: “Devastator”; “Exterminator”.
Astaroth: “Spy”.
Mammon: “Cupidity”.
Behemoth: “the Beast”.

The "Vessels of Iniquity" — Also called "Vessels of Anger", sowing Hate between creatures, inciting them to harm each other, inspiring discoveries that will encourage the growth of the ills of unbridled ambition and envy; generators of both wars and broken covenants. They break up friendships and spoil love.

The "Avengers of Crimes" — Incarnate malefic "fatalism", setting themselves to ruin all that Man imagines to be beautiful and good. Hinder moral and material evolution and progress. They unleash blind Destiny so that they are ever most harmful to living creatures, directing accidents and releasing catastrophes.

The "*Conjurors*" — Imitate real miracles, facilitating ephemeral and false results to pseudo-mages, leading astray philosophers who do not follow true asceticism, frighten the timorous during individual initiation, infest places known as "haunted", molest saints and ascetics, to make them recoil from the true way of salvation.

The "*Powers of Air*"[1] — Unleashing natural scourges so that their destructive effects are amplified. They are the motive elements of Thunder, Hail, destructive Wind, maritime Tempests, Earthquakes, etc... Liberate unexpected natural energies, generating explosions, fire, inundation, etc...

The "Furious Sowers of Sickness" — Cause discord and war, accentuating the malefic work of the "Avengers of Crimes". They further worsen their preparatory actions. Cause desolation, pillaging, and the bloody and destructive revolt of all. Ignite the homicidal instinct in the hearts of men.

The "*Accusers and Executioners"* — Inspire calumnies, cause scandals, sowers of misfortune. Facilitate the task of spies, leading their spirit towards the sought-after but ignored goal, in order to generate the greatest misfortune through such revelations. Often 'pseudo-guides' of inferior divines, and inspirers of bad judges, themselves the supporters of revolt and violence.

The "Tempters" — Awaken in Man's heart those various temptations capable of slowing his journey towards spiritual salvation. Through the use of imagination, develop all tools which can facilitate their task. Inspire various spectacles, writings, arts capable of awakening in Man an attraction to base instinct: lechery, cupidity, pride, laziness, etc. The guides of pornographic writers, politicians who promulgate hatred, and immoral or amoral philosophers.

The "Damned Souls" — Since they are already incarnate here below, these Powers animate the bodies of those who facilitate the task of evil Powers, inspiring and leading the material activity necessary for the execution of their secret designs. Indicated by those "possessed" intellectually, the perverse, and those who turn aside upright beings from their normal course.

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[1] Ether or the Astral of Matter.

“NAMES OF POWERS” AND “DEMONAIC NAMES”

When one operates theurgically in the dorsal Malkuth of the principal Tree, one uses the ten categories into which the “Ishim” are divided up, by opposing them in the ten categories of the “Perverse Beings” distributed within the Qlippoth.

Here are these oppositions, fundamental to the establishment of all Kabbalistic «conjuration» putting these “Powers” into action.

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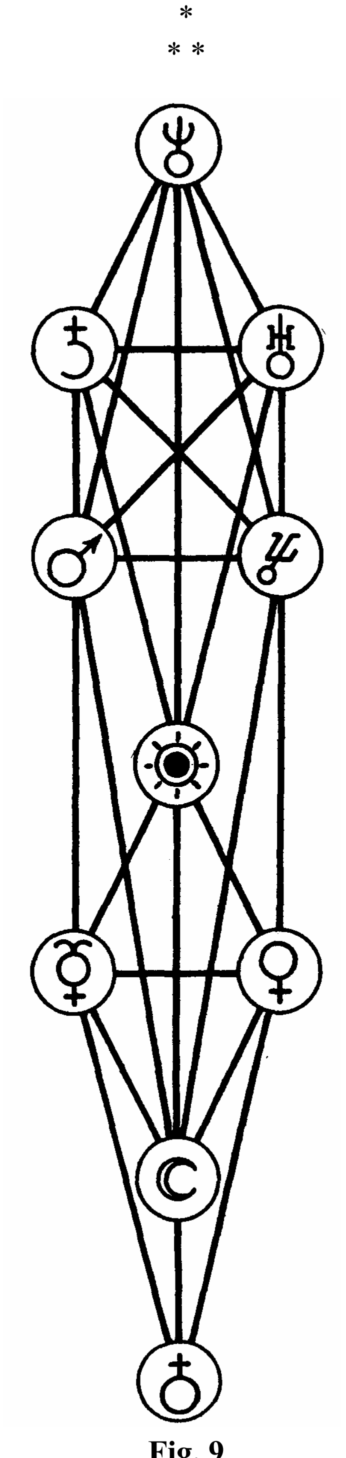


Fig. 9
Planetary Correspondences of the Sephiroth in Modern Astrology

Sephiroth in Malkuth	“ Specific” Divine Names of these Sephiroth	Names of the Patriarchs – Symbolic Leaders of the “Orders”		Secondary Choirs of the “Ishim” ruled by these Patriarchs	Secondary Qlippoth in *Aretz*	Secondary Categories of the “Damned Souls”[1]	Demonaic Names Leaders of these Categories[2]
Kether	Yod	Adam	Shem	the “Glorious”	Gehenomoth	Thamachim	Samael
Chokmah	El	Seth	Arphaxad	the “Peacemakers”	Gehenom	Chaïgidel	Belzebub
Binah	Shaddaï	Enos	Salé	the “Just”	Gehenna	Satorichim	Lucifer
Chesed	Jehovah	Cainam	Heber	the “Benevolent”	Ozlomoth	Ganichiloth	Astaroth
Geburah	Helion Yeshuah	Malalael	Phaleg	the “Triumphant”	Irashtom	Gralabim	Asmodel
Tiphereth	El Bagour Elohim	Jared	Reu	the “Pure”	Ber Shoat	Tagarinim	Belphegor
Netzah	Asher Eheieh Ararita	Enoch	Sarug	the “Merciful”	Tit Aisoun	Harab Seraphael	Bel
Hod	Eloah ve-Da’ath	Mathusela h	Nachor	the “Rich”	Abron	Samaelim	Adramelech
Yesod	Jehovah Zidkerur	Lamech	Thare	the “Fortunate”	Sheol	Gamalielim	Lilith
Malkuth	Jehovah Ioah	Noah	Abraham	the “Elect”	Aretz	Reschaïm[3]	Nahema

[1] Here are their names in English, in order:
“Spirits of revolt” — “Spirits of lies”; “Spirits of falsehood” — “Spirits of impurity” — “Spirits of anger” — “Spirits of discord” — “Ravens of death” — “Battlers” — “the Obscene”.

[2] Given with reservations, (bastardized and suspect tradition).

[3] The *Reschaim* (or *Elementals),* are themselves subdivided into four secondary categories:
Gibburim (Violent Ones) or *Salamanders* (Fire). *Rephaim* (Lazy Ones) or *Sylphs* (Air). *Nephilim* (Voluptuous Ones) or *Undines* (Water). *Anakim* (Revolters) or *Gnomes* (Earth).

THE "MAGIC IMAGES" OF THE QLIPPOTH

It is not without considerable hesitation that we deliver the following Table to the public view. Certainly the "Images" of the Dark Sephiroth have already been published in hermetic works of former times, but none of them specified anything other than their usefulness (?) in *material* talismanic work. It was the ancient Gnostic texts which allowed us to identify these "Images", and to give back to them their true origin.

If the student of the High Science still has any concerns, let him simply note the differences that exist between these figures, almost all having animal features and always endowed with equivocal and awkward attributes, and the "Images" of the Archangels as previously given.

Finally, and this is most important, a final counsel.

We implore the student of the High-Science never to try to perform a *meditation, visualization* or e*vocation* (even simply mental, as in an overly long daydream) upon these Powers. Reason, health, happiness – in a very short time *none* of these things will remain. As one who has the confidence of twenty years' experience in these realms, once again, we implore the reader. There are *currents, powers, rays,* with which one may not play with impunity, and it is these Paths which lead to Madness or Death just are surely as poison...

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	NAME of the Qlippoth	NAME of the Leading Demon	"MAGIC IMAGE" of the QLIPPOTH
@	Aretz (the "World")	Behemoth (the "Beast")	"Woman clothed in purple and scarlet, decked in gold, precious stones and pearls, holding a cup, and seated on a scarlet hydra with seven heads and ten horns".[1]
'	Sheol (the "Ditch")	Mammon ("Cupidity")	"Horned Woman, mounted on a bull, clothed in white and green. In her right hand she holds an arrow; in her left a mirror. Two serpents are entwined about her horns, and one at each of her feet and her hands".

[1] The woman figured in *Aretz* is the whole *Qlippoth* properly speaking, the "Great Prostitute" of the Apocalypse. She is irreductibly opposed to *Kalah,* the "Fiancée", the "Virgin" of de Malkuth, the divine Spouse of Adam-Kadmon. If *Kalah* is "Celestial Jerusalem", the "Kingdom", domain of the Izchim, *Qlippoth* is "Infernal Babylon", the *Kenome* which will be destroyed at the end of time.
The *Beast* which bears her is the Tree of Death itself. The ten horns are the ten symbolic branches, and the seven heads the seven black Principals which give us the "Magic Images".
We should note here, too, that if there are *ten* horns, and unquestionably only *seven* heads, we can see that three of the *Qlippoth,* the three last ones then have no symbolic images. They are the inverted forms of the three superior *Ainim: Ain Soph, Ain Soph Aur, Ain.* Or perhaps they are one and the same, located at the two extremities of the *Divine Ouroboros...*

	NAME of the Qlippoth	NAME of the Leading Demon	"MAGIC IMAGE" of the QLIPPOTH
S	Abron ("Perdition")	Astharoth (the "Spy")	"Horseman on a peacock, with the feet of an eagle, a crest upon the head, bearing fire in his left hand".
T	Tit Aisoun (the "Rubbish Tip")	Abbadon (the "Exterminator")	"Woman with the head of a bird and the feet of an eagle, holding an arrow in her left hand".
Q	Bershoat (the "Wells of the Abyss")	Meririm (the "Noonday Demon")	"Crowned king, seated upon a throne, having a raven in his breast, a globe under his feet, robed in yellow".
U	Irasthoum (the "Shadow of Death")	Shatan (the "Adversary")	"Armed man, mounted upon a lion, holding an unsheathed sword in his right hand and in his left the head of a man".
V	Ozlomoth (the "Gates of Death")	Asmodeus (the "Executor")	Man with the head of a ram, the feet of an eagle, robed in yellow".
W	Gehenna (the "Vale of Sleep")	Belial (the "Rebel")	Man with the head of a stag, seated upon a lodestone, itself upon a dragon, with the feet of a camel, holding in his right hand a scythe and in his left an arrow".
X	Gehenom (the "Vale of Forgetfulness")	Python	"Leopard with seven heads and ten horns, with the feet of a bear, and the jaws of a lion".
Y	Gehenomoth (the "Valley of Death")	Beelzebub (the Old god)	"Reddish-brown dragon with seven heads and ten horns".

THE PRACTICAL KABBALAH

by Robert Ambelain
trans. Piers A. Vaughan

II. – OPERATIVE ELEMENTS

[1] This was not referenced in the original Index of R. Ambelain, but is included here. I am calling "Le Rite de l'Alliance" the 'Ritual of the Covenant' – *PV*.

I. – THEURGY

"A magical Power, put to sleep by the Fall, is latent in Man.
It can be reawakened by the Grace of GOD,
or by the Art of KABBALA…"
(J.-B. Van Halmont: "Hortus
Medicinæ – Leyde 1667).

1. – DEFINITION

Theurgy (from the Greek *theos*: God, and *ergon*: work), is the highest, the most pure and also the most wise aspect of that which the vulgar call Magic. To begin with the latter, then to only keep the essence and most refined purity, is to arrive at the former.

According to Charles Barlet, "Ceremonial Magic is an operation by which Man seeks to constrain – by means of the very play of Natural Forces – the Invisible Powers of various Orders to act in accordance with what he requires of them. To this end, he seizes them, surprises them, that is to say through projection (by means of analogical "correspondences" which comprise the Unity of Creation); these Powers over which he is not master, but to which he can open extraordinary pathways, to the very heart of Nature. To this end he uses Pentacles, special Substances, rigorous conditions of Time and Place, which he must observe under pain of the gravest of perils. For, if the path sought is even a little lost, the audacious one will be exposed to the force of these "Powers" before which he is but a speck of dust…"

(Charles Barlet: *l'Initiation*, January 1897 edition).

Thus we can see that Magic is but *transcendental Physics*.

From this definition of Theurgy there is but one practical application: that of the Law of Analogous Correspondence, comprising:

1. The Unity of the World in all its parts;
2. The Analogous Identity of the Divine Plane and the Material Universe, the second being created "in the image" of the first and remaining its reflection, inferior and imperfect;
3. An enduring rapport between the two, a rapport flowing from this analogous identity, being able to be expressed at the same time as it is established, by a secondary science, called Symbolism.

Regarding the "domain" in which these secondary principles are going to be utilized, Theurgy cleanly separates itself from Magic.

The latter only puts Natural Forces into action, be they terrestrial or cosmic, and only operates in the purely material domain which is the Universe and, in consequence not even at the level of the Secondary Causes, and at the very most at the level of the "intermediaries" or "Tertiary Causes". In consequence the action of the Magician disturbs the process of the Secondary Causes, who can only express themselves by means of the Primary Cause, being motivated by one of His "potentialities". Out of this comes the inevitable re-establishment of the broken equilibrium, called the "shock of return", which follows all magical results: the violence of this contrary effect being proportional to the size and duration of the results obtained. For this is an imprescriptible law: that the Magician must pay in sorrow for the joys which his Art has dragged from the "Eternal Images" issued from the ABSOLUTE, then oriented and *fixed* by the Secondary Causes.

Everything else is the domain of Theurgy and the factors which it puts in play, purely metaphysical factors besides, and in consequence never cosmic or hyperphysical. For it is in the very heart of the Archetype, in the "possibilities" which pass – as fugitive images – in the PRIMORDIAL INTELLIGENCE, that Theurgist works. Let us therefore define this domain.

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The Theurgist necessarily believes in the existence of a single BEING, Unique, Eternal, Omnipotent, Infinitely Wise, Infinitely Good, Source and Conservator of all emanated Beings and of all transient Beings. This Unique BEING is called many names by him, each expressing but one of the "Rays" of His Glory, and which here we will simply call: GOD.

Because GOD in Himself is infinite in power and possibilities, Good and Evil coexist and are eternally in balance. But, because He is also infinitely Wise, and Absolute Good, envisaging all eternity in His Omniscience, all the possible outcomes, he operates among them eternally, and through His Omnisapience, a Discrimination that is also eternal. This eternal Discrimination thus constitutes Good and Evil, face to face.

That, which GOD admits, retains, welcomes, realizes and preserves, constitutes the Ideal, or Archetypal Universe. This is the "World Above", or Heaven. That which He refutes, rejects, reproves and wishes to efface, constitutes the "World Beneath", or Hell. And now we understand that Hell is eternal, as is the Evil which it expresses.

As God is eternal, and as He contains within Himself all "possibilities", Evil is eternal and *He cannot* destroy it. And as He is infinitely Good, *He does not wish it* to endure.

And so, since He is also Infinitely Wise, *God transforms it* into Good…

But, since Evil is also eternal, at least in "principle", eternal too is this Work of the Redemption of rejected elements, just as the Good which it manifest and realizes is eternal too.

Man, like all creatures, carries within himself a Divine spark, without which he would not know how to exist. This spark is LIFE itself. This Divine "Fire" carries within itself all possibilities, like the ORIGINAL FIRE from which it emanates. Good as well as evil. For he is only its reflection; and there is no difference in nature between the brazier and the spark!

This "fire", then, is able to "reflect" Good or "reflect" Evil. When Man tries to approach GOD, he fans and animates the "clear fire" within himself, the Divine fire, the "*fire of joy*". When he tends to distance himself from GOD, he fans and illuminates in himself the "somber fire", the infernal fire, the "*fire of wrath*". Thus, he generates in himself, just as GOD does in the great ALL, Good or Evil, Heaven or Hell. And it is within ourselves that we carry the root of our sorrows or our joys.

It is to this Work of Universal Redemption and Communion, which makes Man an auxiliary to GOD, that Theurgy invites the Adept.

Perhaps he will not achieve visible miracles, and perhaps he will be forever ignorant of the Good, which he will have realized. But in this very ignorance, his work will be one hundred times greater than that of the black magician, *even if the latter accomplishes the most astonishing spells*.

For these latter types will only express the reality of archetypal Evil and collaborate with it. Nobody can doubt the reality of this Evil, and collaboration with it is truly of no use…

Magic shows us that nothing is lost, and that all comes back to take its place once more. "Each shall sow that which he shall reap, and reap that which he sows", Scripture tells us.

The Black magician, at heart, is an ignorant man who plays the game of the fool!

His desires or his hates poison his days, and represent lost time for true Knowledge. In the twilight of his life, he will get the point. Neither Love nor Fortune nor Youth nor Beauty will be at his bedside to justify his wasted Hours. There will only remain one thing: *a debt to pay, in this life or in another, and no creature on God's earth will be able to pay it for him*.

For, in desiring to mold such powerful and unknown "Forces", as mysterious as they are redoubtable, to his fleeting fantasies, *he will perhaps become their unconscious slave, but never their master! ... Without knowing it, he will have become their servant …*

"When we lie and defraud", said Mephistopheles, "we give what is ours!" In the voice of Goethe, it is that anonymous crowd of Initiates through all ages which warns us!

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Those "principles" which GOD preserved, since He desired them throughout all eternity, were *emanated* by Him. They then *individualized* themselves, and then *expressed* themselves in turn according to their proper nature which is the Original Divine Idea. The totality of these "emanations" constitute the Divine Plane or Aziluth. Each of them is a Metaphysical Attribute. There are thus: "Justice", "Severity", "Mercy", "Mildness", "Strength", "Wisdom", etc.

As they are of the Divine Essence, one may conclude that oriental metaphysical philosophers, having named them, then added the endings "El" or "Yah" which signified GOD in the masculine or feminine. From this one obtains these conventional denominations: "Justice-of-God", "Strength-of-God", "Mercy-of-God", etc…

Each of these Emanations, as they are themselves constituents of the ONE-DIVINITY, emanate in their turn secondary modalities of their own essence. And so on.

Thus are created those particular beings which we call Angels, Geniuses or Gods, beings which Theodicy has grouped into ten conventional divisions. These are the nine angelic choirs, to which are added the "glorified bodies" of Judeo-Christian Theology and the Kabbalah.

In the "World Below" which GOD rejects (the Qlippoth, or "shells" of the Kabbalah), each of them has its antithesis, an absolutely opposed being, emanated by one of the Contrary-Attributes, and which GOD wishes to evolve towards the Best and the Good.

There are therefore "Injustice", "Weakness", "Cruelty", "Hardness" and "Error", and by adding complementary endings, -El or -Yah, one obtains the Demoniacal Names: "Supreme-Injustice", "Supreme-Weakness", "Supreme-Cruelty", etc…

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All the "potentialities" rejected "below" are destined to become "living beings" and, emerging from the Abyss through the Grace and Love of GOD, they then constitute the World of Proofs and Necessity, the "Earth", in Hebrew *Aretz*, the only higher reflection of this Abyss.

For all the Beings who, in all eternity, are not "God-Attributes" of the ABSOLUTE, are born in the Abyss, together with those whom the Eternal Wisdom forever rejects, it appears that, these Beings from the Lower World must all finally come "Above", to reach the "Palace of the King", attached to one of the Ten Spheres mentioned earlier, but improved, evolved, finally becoming what GOD eternally desires, and rich in the totality of their memories and their past experiences.

And so all these Beings will beforehand rise up across all the possible and imaginable "forms" of Life, in this vast kaleidoscope which is ETERNAL NATURE; forms which are successively visible or invisible, mineral or vegetable, animal or human. Arriving at this last estate, a crossroads where they await moral Liberty and Responsibility, they then constitute the World of Proofs and Fatality, which is "Earth", precursor to the symbolic "Heavens".

By virtue of this Liberty and this Choice, and since they find themselves on the plane of Aretz ("earth"), submitted to Experience, and so to Suffering and transforming Death, Men may, through their acceptance or refusal, their intelligent or unreasonable choice, climb or descend the Ladder, the ladder of "becoming".

One will note that the Kabbalah gives the same numerical value to the word *Sinaï* as the word *Sulam*, signifying ladder (130). Here, Gematria shows us one of the principle keys of Kabbalistic metaphysics. In fact, this "ladder" is linked to the legend of the patriarch Jacob, a word signifying "*he who supplants*". *For one soul it is a place to climb, for another to descend.* (see in the "Mabinogion" or "Stories for the Disciple", Bardic teachings on this subject, in the telling of Peredur ab Ewrach). Also, on the Eternal Wheel, all souls successively pass through all states (see the Shaar HaGilgulim, "The Gates of Reincarnation," of Rabbi Isaac Luria). In this climbing of the ladder, one soul is the "supplanter" while another is the step…

For, arriving a first time at the "Celestial Palace", the world of Plenitude, where he finally rediscovers the totality of his memories and faculties, the Being can re-descend voluntarily on "Earth", on Aretz, and be reincarnated there, either with the objective of obtaining the new experiences and benefits that flow from this, or with the altruistic intention of helping other beings to liberate themselves from the Abyss, and to leave Sheol ("the Sepulcher"). And to do this as many times as they desire, protected by Forgetfulness.

– Can we imagine the *mental hell*, which Life would be if we could remember everything we had been before? Imagine, for example, our immortal self having been a spider? We would see ourselves, a spider spinning a carpet in an infected hole, dancing upon a canvas, receptacle of every pus or speck of dust, and chewing upon the cadavers of decomposing flies with our open mandibles? "Forgetfulness of prior lives is a blessing of GOD …" the tradition of the Lamas tells us!

And because Divine Eternity and Infinity ensure that the ABSOLUTE remains forever inaccessible to Beings, even when they come to the "Palace of the Heavens", eternal in duration, infinite in possibilities; such are the "experiences" of the Creature, and so Divine Wisdom and Love allow it to participate in a *relative* eternity and infinity, which are images and reflections of the Divine eternity and infinity, and, in the same way, *generators of an eternal becoming*.

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In any case one is unable to confuse Beings in the course of evolution towards the Divine Plane with the attributes of the Divine, which are the constitutive parts of GOD.

And it is by the omnipotence of the Word, expressed through Prayer and Holy Orisons, through a life approaching – so far as it is given to Man – its own perfection, that the Theurgist *awakens* and *puts into action* the Divine Attributes, *by raising himself up to them…*

And it is through *Symbolism* that he is able to channel and conduct this activity, by "placing" himself in Time and Space, that the Theurgist then acts indirectly on the Being and material Universe.

For, originating in the universal initiatic principle that the "part" is a reflection of the "Whole", and "that which is below is as that which is above", this Symbolism allows him to realize a true *microcosm* through *analogous identity* with the *Macrocosm*. This theory can be found, in degraded form, in the principle of Magical Spells and of creating a "power battery".

Through Symbolism the Theurgist realizes upon his Altar, on his Pentacles, or in his operative Circles, the true "batteries" of the Celestial World, of the material Universe, of the Beings who reside there, and the Powers who are therein contained.

But, contrary to the practice of vulgar Magic, which is really linked to the particular virtues of his objects, to his ingredients, and to the rites (which have now become *superstitious formulae*) of his Sacramentary – like the Physician or Chemist at his laboratory apparatus, to the chemical used and to the formulae in his manual, the Theurgist does not possess this *superstitious servitude*. He only uses *Symbolism* as a means of expression, complementary to his *word*, itself expressive of his *thought*.

For Symbolism (in the realm of inanimate things) completes the Gesture of the Theurgist, and his Gesture completes his Word, his Word expresses his Thought, and his Thought expresses his Soul. And this is truly the secret of the "Fertile Marriage between Heaven and Earth".

So in the Divine Trinity and Human Trinity:

ONE-GOD	**ONE-SOUL**
Father	Thought
Son	Word
Holy Spirit	Action

Finally, the Theurgist does not pretend to *make submit*, but to *obtain*: and this is very different! For the Magician, a *rite* inexorably manipulates the Powers he addresses. To possess their "Name" and to know their "Charms" is power to enchain the Invisible Ones, as universal magical traditions affirm.

Yet logic, in the face of this pretension, only admits three justifiable hypotheses:

a) Either these subjected Powers are simply inferior in power to the Magician himself. Then there is no merit in subjecting them, and no benefit will attend this action. For official Science, with patience and time, will get there by itself…
b) Or they pretend they are subjected as a ruse, pretending a momentary servitude in appearance only, and awaiting a deadly result, stealing away from man in a game, which must logically profit them. In this case, the Magician is duped, Magic is dangerous, and as such must be fought against…
c) These Powers are *unconscious*, and therefore *unintelligent*, and in consequence *natural*. In this case, the pretension of the Magician of submitting the "powers' of the Beyond to his control is but a chimera. His fastidious ritual, irregular in its effects, unpredictable in his ultimate consequences, should be replaced by a *scientific study* of these phenomena, as a prelude to their incorporation into the domain of the profane arts and sciences. Then, there is no more *Magic*…

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For the Theurgist, no "explanation" to diminish his powers need be feared, since at the very first moment he discards all material factors endowed with an occult virtue, all powers contained or infused through the rites in his material props. Symbolism alone can *unite* him with the Divine, with the transport of his soul as his vehicle. From the start he poses the problem: how to address himself to GOD through the channel of *Spirit* and *Heart*, and so no defloration of the great arcane need be feared, and, whatever may befall him in his various realizations, the Mystery of these latter vehicles remains intact.

What the Magician will pay for in sorrow, the Theurgist will complete in joy. And as the Scripture says, the Theurgist amasses enduring treasures, while the Magician makes an unwise investment…

II. – APPLICATIONS

A. Theurgy

It is true to say that any discrimination between the two sexes relative to the practice of Theurgy is misguided, and it seems certain that there is nothing against the theory of a woman following Kabbalistic asceticism and applying its teachings. However, we must note that men are more drawn to these teachings in their active practice, and women tend to be drawn towards more passive exercises. Mediumship, with its derivatives (clairaudience, clairvoyance) is more predominantly reserved to women, and evocation or conjuration more to men.

A belief in the inferiority of the feminine soul in comparison to the masculine soul, derives from traditional *Symbolism*, key and rule of Theurgy itself. In fact, Woman represents by analogy the Virgin Mother, or Eternal-Nature, *naturata* as *naturanda*. Man himself expresses above all the image of the Logos, the Word, Creator, emanator and impregnator of this same Nature.

As the Virgin Mother is equal to the Son and to the Father in the Divine Trinity, Woman is the *spiritual* equal of Man. But, just as Nature lives in submission to the Creator, so Woman is *corporeally* inferior to Man.

Let us add as well that her menstrual impurity, which risks all, and which in olden times would have soiled the floor of Oratories or Occultums (due to the almost total absence of undergarments), and which for several days of the month also made the female body a *condenser* of purely *magical* fluids, by reason of this very rhythm, represents the *lunary* element of the Human Couple. Woman is in fact and because of this role analogous to Night, Silence and Water; just as Man is the solar element of the said Couple, analogous to Day, Light, the Word and Fire.

And the popular saying that: "sad is the poulterer when the hen sings and the cock remains silent…" seems to tell us of the importance of the masculine Word, reserving to the woman the role of the fecund yet passive support of this creative word[2].

B. Required Knowledge

He who wishes to become a Theurgist must possess a general education at least at the level of a Bachelor of Arts. The works of the ancient authors are not at all clear, and therefore a basic understanding of Latin; Greek and above all Hebrew are indicated! Let us add a fair knowledge of classical philosophy, metaphysics and even theology, and we will have satisfied the exigencies of regularly required knowledge. But this will not be all, since the Theurgist of old was a savant, a priest and a mage as well…

In the domain of hermetic knowledge, it is the same. One should have read the ancient classics (Cornelius Agrippa, Paracelsus, Robert Fludd, Henry Khunrath, Jakob Boehme, etc); have a solid understanding of Astrology, both judicial and Kabbalistic; knowledge of the general laws, principles and vocabulary of Alchemy; and know the basic laws and applications of Magic. Finally, and above all, one must be acquainted with the Kabbalah. *Kabbalah is the very foundation of Theurgy*. We don't wish to say that other spiritual exercises, relying on different customs though tending towards the same end, but deriving from philosophies foreign to Europe, would not know how to lead one to the same result. But in this work, aimed at Europeans, we only deal with Theurgy which rests on the one hand on a Judaeo-Christian documentary and mystical foundation, and on the other hand on a Celto-mystical magic. That is to say that it is the medieval

[2] All I can say is remember the time that this was written – in early 1950! I am reminded of a poster in the London underground from the era of World War II on not discussing secrets, which said: "Be like Dad – keep Mum", a sentiment which would engender lawsuit nowadays! – PV.

and Faustian "climate" which provides the fabric from which we are going to unravel the *spiritual exercises* which we will reveal *for the first time*. In this, we will commit no perjury, for we are not bound by any obligation, as *these things have come to us by means of the Theurgic path itself*, and they are the result of our *meditations*, our *Operations*, and these alone – by means of Ritual – constitute a traditional "deposit". *Finally, it will be necessary to have some rudiments of Hebrew*, and a grammar and dictionary will be indispensable.

C. Lifestyle

It matters not if one is single or married. The essential point in both cases is not to exaggerate the importance of sexual activity.

A permanent repression of desire, difficult to sustain in a young person, would be a ball and chain to drag behind one. One the other hand, overly frequent repetition of the sexual act, and overly exhausting and attractive voluptuous "games" are each as harmful to the psychic equilibrium as they are to spiritual and moral elevation.

Both repression and exaggeration of the venereal act or its frequency indicate obsession, which is completely contrary to the asceticism of Theurgy.

It is the same in the domain of nutrition. Excess in anything is a fault, and one should observe a complete continence and fasting (partial or absolute) during the period preceding Great Operations. Do not overindulge in meat and spices in the regular diet. Their psychic properties are often opposed to certain work.

The only domain in which no limit may be admitted is that which flows out of reading and meditation. One should focus on traditional works: the *Sepher Yetzirah*, the *Sepher ha Zohar*, and all the classics of the Kabbalah: Kircher, Khnor von Rosenroth, Drach, Luria, etc…(refer to the bibliography of the Kabbalah in the work of Papus entitled "The Qabbalah").

One must live "in the spirit", and this to the maximum.

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D. Ritual Objects and the Oratory

N.B.: In citing bibliographic sources, we will limit ourselves simply to giving the author's name, and the page of the work, referring to the list above.

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The best situation is clearly to have a room especially disposed for this purpose. When this is absolutely impossible, one should at least set up an altar (in the North or East) in a room in which no gross activity takes place. A study, a drawing room or a studio will serve the purpose perfectly. At the worst, a dining room or bedroom. But this latter is not advisable when a couple uses it. If there were a room used by a single or individual person, this would clearly be suitable.

A. The Place and its Furnishings

The room will be decorated in red, preferably purple or crimson. Never use a garnet, blood or vermillion color. It should always be newly laid in the case of an integral realization of a theurgically perfect Oratory. Only smooth or marbled wallpaper should be used. Paper decorated with any motifs other than geometric themes (Greek, Arabesque, etc) should be rejected.

The painting of dados[3], wainscoting and doors should be of a slightly darker shade. The ceiling is covered with gelatinous or painted white: either is acceptable. But this will be mixed with a shade of pale orange, the color of dawn, saffron-colored, or celestial blue. If possible it should not be left plain white.

The windowpane(s) should be covered with a good quality paper "stained glass window" effect, whose general shade is yellow, orange or clear red. Genuine stained glass is ideal, so long as it does not bear any designs reproducing animated creatures (animals, flowers, people). This interdiction, repeated in the Mosaic Law, derived form the fact that in a place in which an intense occult life will hold sway, where Symbols and Pentacles will ceaselessly dynamize the cerebral concepts given out by whoever is present, *thought-forms* have a tendency to be objectivized through *images and effigies*. This explains the error and danger of idols, terraforms and ephods forbidden in the Old Testament.

The windows should be covered with thick curtains of matching material (purple or crimson), which will cover the windows when night comes, and to preserve heat in winter, which is important. The cold hinders spiritual activity considerably. The door should be covered with a door-curtain of the same color. Velvet material is a good choice, being a magnetic conductor (like wax, gelatin and egg-white).

[3] *Lambris* – PV.

The floor, of wooden floorboards, flagging, or composite material, should be completely covered by a thick pile carpet, uniform, red, hyacinth, navy blue or any other dark shade instead.

Many authors use the same name Oratory, or "occultum". The same type of ideal Oratory for a practitioner of Magic was described in "In the Shadow of the Cathedrals[4]", pages 20, 21 and 22. The idea of coloring the ceiling in blue is taken from Masonic tradition, which prefers to do this in its Lodges. The presence of stained glass was also justified in our work: "In the Shadows of the Cathedrals", on pages 217 and 218. Finally, an "Occultum" was described (under this name) in the engraving on page 23 in R. P. Sabazius' book: "Spell[5]". The traditional shades prescribed for the decoration of such an Oratory are taken from the text of *Exodus* (the Tabernacle tents, the Holy-of-Holies of the Temple of Solomon, etc).

B. Oratory Furniture

The furniture is composed of an Altar, a Chair, two Wardrobes, a Table, a Lectern, to which can be added, for certain practices: a prie-Dieu, or, better still, a special "prayer mat".

This last item, it is true, is not mentioned often in hermetic materials. Yet for meditations taking the form of adoration, of long duration, it has its advantages. Moreover, the position of the Theurgist, kneeling immediately upon it, his gaze on the Oratory, makes them very particular generators of a mental state. By means of it, the subconscious leads us towards certain states of consciousness, which no other physical position can create.

a) *The Altar* – either a cupboard around 80 – 90 cm. high, or a rectangular table about 1.3 meters by 70 cm. If one decides on a cupboard, this also removes the need for one of the two wardrobes. This cupboard then serves to organize certain regularly used accessories: jars of resin, perfumes, coals for the censer, lamp oil, parchment, etc.

The presence of an altar in the Oratory is indicated by the following authors: Cornelius Agrippa, Book IV, page 35; Eliphas Lévi, t.1, page 287; Alphonse Gallais, pages 98-99; P. Piobb, page 231, Papus, page 296; R. Ambelain, "Cathedrals", page 67. According to these authors it is made of wood and often serves as a cupboard to contain accessories.

b) *Prie-Dieu* – As we have said, it serves for long prayers of the half-meditational, half-adoring form. It should be of classic style, with a red cushion affixed to it with the aid of four cords or Cordeliers attached to the two uprights and the two feet, which should be conveniently placed. A prolonged time which is painfully spent on the knees is

[4] "*Dans l'Ombre des Cathédrales*" – PV.
[5] "Envoûtement" – PV.

contrary to a perfect intellectual abstraction: a square *mat* is preferable according to traditional[6].

c) *Chair* – Comfortable, armchair style, stuffed, and matched to the *prie-Dieu*.

d) *Wardrobes* – One of them, as we have seen, could be replaced by a cupboard for the Altar. If not, one should be selected with interior shelves to house the same accessories as would be placed in the cupboard (jars, virgin skins, coals, etc).

The presence of one or several wardrobes in a Magical Oratory is indicated by: Pierre Mora, pages 13 and 14; Papus, page 297; Alphonse Gallais, page 98. It is used for the customary purpose.

The second, without interior shelving, should be furnished with hanging space, and a rod should be fixed inside, with some coat hangers. This will house the ritual clothes on one side, and will serve as the "cloakroom" for the Operator[7]. To separate these two functions, one ritual and the other profane (and imbued with "souvenirs" which are often impure and commonplace), the wardrobe should be divided into two parts by a vertical partition of wood or laminate if possible, or at least with hanging material[8].

e) *Table* – It will be used for several purposes. Upon it the Theurgist grinds the aromatic resins, mixes their respective quantities, makes the inks and the talismanic "designs[9]", copies the ritual texts, the lectures, the works for study, etc. Tables of analogical correspondences could be fixed to the wall above this table, taken from the "*Virga Aurea*" or the "*Magical Calendar*" of Duchanteau.

f) *Lectern* – the lectern is a high desk of wood, intended to support the Theurgic Ritual, also called the "Sacramentary". It can be made at home, using the music stands of musicians, used by conductors, as a model. It can either be made of metal or wood. However, wood is preferable overall, since one should avoid overly gross metallic masses in certain works which come closer to Magic than pure Theurgy, which is inevitable in certain phases of theurgical training.

A lectern or desk, intended to hold the Sacramentary, appears in the ancient engravings representing magical Oratories. Let us simply refer to Henry Khunrath, to diagram II of his "Amphitheater of Eternal Wisdom", and Alphonse Gallais, page 49 (engraving).

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[6] While Ambelain does not state this clearly, I believe he is suggesting sitting on the mat, probably in cross-legged form, in preference to kneeling at a *prie-Dieu* – PV.

[7] In the absence of a 'walk-in' closet as described, I am sure the Operator is permitted to robe in the Oratory! – PV.

[8] It is hard to see how this can be achieved unless the Theurgist strips naked in his 'cloakroom' before walking into the ritual side to retrieve his vestments, to protect them from the 'profanity' of contact with the daily world! Seriously, while this sounds nice, reality would normally dictate that the Theurgist would change in the Oratory or outside – PV.

[9] *Calames* – PV.

g) *Library* – an excellent step consists of installing the Hermetic library in the Oratory. By this one rids oneself of inconvenient comings and goings, and even just for reading, the Oratory is an excellent room.

N.B.: All these pieces of furniture should be painted a dark shade. If white wood is being used, they should first be tinted with dark walnut stain, then regularly stained and polished.

C. Ordinary Accessories

These are the most indispensable accessories.

1) **Mortar and pestle**: to grind the aromatic resins, which are normally purchased in tears, into a fine powder. Tears are to be preferred over pre-ground resin, in which one risks finding a little of everything. The resinous tears can be pulverized by firstly crushing them between two zinc or copper plates under forearm pressure (or desk press). Form this one can get a pancake of compact powder, which one can then process easily with the pestle to reprocess it.

2) **Silver spoon**: to mix these resins and to count out the "parts" asked for in the formulae.

3) A couple of dozen **glass carboys**, half a liter capacity, to contain pure resins, specific mixtures, and accessories (pulverized poplar charcoal, saltpeter, etc). A label should be affixed to the jar, with the contents written in large letters. Do not write too small, since it is generally difficult to read fine script in the reduced lighting of the Oratory, when one is performing Operations.

4) **Parchment**. A certain quantity of parchment should be kept in reserve, the sheets kept flat. Genuine parchment should be used, not artificial (sulfurized paper). Real parchment is made from the skin of lamb, sheep, goat or kid. It is used to create the ordinary Pentacles. It can be easily found at parchment makers' shops. Before being used, in free time, one should pumice the parts which are still rough and trim the sides smoothly.

The use of virgin parchment is not new. Pierre Mora, page 18; Papus, pages 312 and 315; and R. Ambelain ("Cathedrals"), pages 22 and 276 discuss the subject at length, as well as Alphonse Gallais, page 100 and Agrippa, book IV, page 31.

5) **Pens**. In order to associate Nature symbolically with his action, the Theurgist should not use steel or iron nibs. One should use goose feathers, or those of doves, turtle-doves, eagles, or other solar animals (never the feathers of night birds, such as the raven, magpie, etc). One can often find goose-feather commercially prepared, already cut, in middle-sized stationers. One may also use a very fine paintbrush.

One should also have a 45 degree square, a 60 degree one, a protractor, a compass, pencils and a flat ruler, in order to pre-draw the schemas.

Pierre Mora, on page 21, indicated the use of a raven feather for talismans. The ancient use of goose feathers is known! On page 315 of his book, Papus cites the following: "Exorcism of pens….you will wet the end of the *feathers*…".

These items should be put in the drawer of the ordinary Table, and a writing-pad a small drawing-board, completes this ensemble, together with a pen-box, eraser, etc…

6) **Inks**. In operative Theurgy, one can acceptably use commercial inks. Only the color is symbolic, and the ingredients entering into their composition are only of importance in the domain of pure Magic. Four good quality inks will be sufficient: (China) black, ultramarine blue, red (carmine or poppy), and green (a good jade color) will be adequate for all work.

7) **Charcoal**. The best are those specially made for church censers, and which can be found in shops specializing in liturgical accessories. They light easily from the flame of a candle. If they burn with difficulty, one may pass them for a moment through a warm oven, in order to dry them out without lighting them.

The use of charcoal briquettes as used in the Catholic Church, has been indicated since 1937 on page 2176 of our work: "Treaty on Esoteric Astrology, Volume 2: Onomancy".

8) **Perfumes**. Symbology attributes a perfume to each of the seven original Planets. Bearing this in mind, one may easily discover multiple correspondences with the Septenary, uniting the resins and perfumes with the Macrocosm.

These are the attributions:

- Frankincense…………………Sun
- Myrrh………………………...Moon
- Galbanum…………………….Mars and Earth
- Siamese Benzoin……………..Jupiter
- Sumatran Benzoin……………Mercury
- Sandalwood…………………..Venus
- Storax…………………………Saturn

They are normally only used according to well-defined and extremely ancient formulae. Here are a few, selected from among the most common.

Rose-Croix Incense:	Pure Frankincense –	250 parts
	Myrrh –	200 parts
	Siamese Benzoin –	125 parts
	Storax –	60 parts
	Cascarilla –	30 parts
	Powdered Sugar –	50 parts
	Pulv. Wood Carbon –	100 parts
	Saltpeter –	75 parts
Church Incense:	Pure Frankincense –	450 parts
	Siamese Benzoin –	250 parts
	Storax –	120 parts
	Saltpeter –	150 parts
	Powdered Sugar –	100 parts
	Cascarilla –	60 parts
Incense of the Magi:	Pure Frankincense –	240 parts
	Myrrh –	240 parts
	Sumatran Benzoin –	120 parts
Jerusalem Incense:	Sandalwood –	350 parts
	Frankincense –	250 parts
	Myrrh –	200 parts
	Siamese Benzoin –	125 parts
	Storax –	60 parts
	Powdered Sugar –	50 parts
	Cascarilla –	30 parts
	Saltpeter –	75 parts
	Pulv. Wood Carbon –	100 parts

The use of aromatic resins such as frankincense, myrrh and galbanum is as old as the world. They are already mentioned in the Old Testament. One can find the planetary correspondences given by us in our book: "*In the Shadow of the Cathedrals*".

Regarding the three formulae: *Rose-Croix Incense*, *Incense of the Magi* and *Jerusalem Incense*, recreated by us in terms of *proportions*, they are our intellectual property. We have outlined them first, and we forbid the *commercial use* of these three *names*.

One will always find it useful to add pulverized wood carbon and saltpeter to those compositions, which do not indicate them, in the proportions of 1/8th carbon and 1/10 saltpeter respectively. These ingredients facilitate combustion, preventing the resins from turning into 'glue' and extinguishing the fire. They can be found at drugstores, pharmacists, etc.

One should try out these mixtures in small quantities, in order to see which have particular effects on the psyche of the Operator. There are those which can be used as a vehicle to the Operator, a conducting chariot, to raise him up and allow him to reach those states of consciousness normally forbidden to the profane. The one felt to be the most "mystical" should be reserved for meditational worship; the one felt to be the most "intellectual" for meditation and purely doctrinal speculations. Another, more solemn, heavier, more mysterious, for evocations, etc.

9) **Oil of Unction**. An oil of unction will be necessary for ceremonies consecrating ritual Objects, liturgical Vestments, and to perform the various "Sacraments of the Order" which might occupy the Theurgist with his followers.

This is one given to us in the very old "Keys of Solomon" and which we use ourselves:

– Pulverized Myrrh………………….100 parts
– Finely Pulverized Cinnamon………200 parts
– Galanga Root (Indies)……………… 50 parts
– Pure Olive Oil……………………...200 parts

From this one gets an unctuous paste with should be enclosed in a clear glass container (without a narrow neck). This should be stopped with a hermetically sealed lid. Six months later the paste should be placed on a fine cloth and gently pressed to express the perfumed Oil, which will be collected in a small bottle. This bottle should have a ground stopper.

This is the oil of the Pontiffs of Israel, used in the Temple of Jerusalem at the ordination of the High Priests, and given to us in Exodus (XXX, 23, 24, 25):

– Myrrh dissolved in alcohol………..500 shekels
– Pulverized Cinnamon……………...250 shekels
– Sweet Calamus…………………….250 shekels
– Cassia……………………………...500 shekels
– Olive Oil…………………………...a "Hin"

The formula published here is the one given in a manuscript from the 18th Century, form the Arsenal Library, originating from the archive Paulmy d'Argenson, and titled: "The Sacred Magic of Abramelin the Mage". Agrippa indicates the use of an oil of unction in book IV, page 35.

D. Liturgical Objects

We denote as being Liturgical Objects those intended to "appear" permanently or at certain phases of the Operations, on the Altar Stone, properly stated. Liturgy is a word derived from the Greek *lithos*: stone, and *ergon*: work. Thus liturgy is work upon the "stone", or the shaping of the symbolic "Stone"…

These Objects are for the Theurgy which concerns us here:

- Altar cloth,
- Altar Stone,
- Lights, including the Candlesticks, Candles and Cherubim,
- Sanctuary Lamp,
- Censer and Boat,
- Crystal Sphere,
- Great Metallic Pentacle,
- *Luciferum*, or Active Candle,
- Sword,
- Pentacles,
- Almond-tree Wand.

1) *Altar cloth* – Of white linen, with a wide lace border in matching white. This should be covered with another cloth, of crimson red, over the entire upper surface of the Altar, a cloth that will be trimmed with gold edging. For ceremonies following the rhythm of the planetary Week, one may adopt an upper cloth in the color of the Day on which one is operating:

Sunday:	Sun, orange-yellow
Monday:	Moon, pale blue
Tuesday:	Mars, bright red
Wednesday:	Mercury, yellow or silver-gray
Thursday:	Jupiter, purpose or violet
Friday:	Venus, jade green
Saturday:	Saturn, indigo, navy blue, clear brown

The use of cloths for magical altars is attested to by Agrippa, book IV, page 235, by Papus, page 297 and other authors.

2) *Altar Stone* – One should procure a pure marble plaque 65 centimeters square by 20 millimeters thick. One should have a Pentagram engraved on one side and a Hexagram on the other, and then gild these engravings. One side or the other will be used depending on the ritual polarity (see correspondences and their diagrams).

Eliphas Lévi, indicates the use of a stone on the magical altar. Vol. I, pages 267 and 268, see also in our work: "*In the Shadow of the Cathedrals*", page 257.

3) *Lights* – a) *Candlesticks*. Generally two will suffice to begin with. But soon one will find that to symbolize certain Forces or Attributes, four – or even five – will be necessary. One could buy all of them at the outset: and very beautiful ones can be found in antique stores.

b) *Candles*. The best way is to procure candles made of "liturgical wax" (stearine with 40% beeswax) which are intended for the two Candlesticks necessarily placed on either side of the Crucifix on a Catholic Altar, symbolizing the two great Archangels, Michael and Gabriel, the two Luminaries of the Sun and Moon, or according to others the two other Persons of the Trinity: Father and Holy Spirit.

c) *Cherubim.* – Intended to represent the "Holy Animals" or Chayoth-ha-Kodesh of Ezekiel. One can also use Sphinxes, or two figures, one masculine and the other feminine. One can find bookends or copper firedogs, which will perfectly fit the situation. In the case of bookends, it is preferable for them to be made of *wood* rather than plaster or agglomerate.

d) *Seven-branched Candelabra*. – A Seven-Branched Candelabra should also be procured, as it figures in certain Ceremonies, which we will discuss later. But it is not generally required.

The use of candlesticks or flambeaux with wax candles is referred to by: Agrippa, book IV, pages 35 and 38; Pierre Mora, page 149; by Papus, page 306; and by R. Ambelain, in "Treatise of Esoteric Astrology", Vol II; "Onomancy", page 217, and in "Magical Geomancy", page 37.

4) *The Sanctuary Lamp*. – A Lamp as found in the Sanctuary, Chapel or Church Choir, with gilded copper or gilded silver feet, with solid ruby-red glass. The lamp from a Mosque is a less attractive proposition, as the glass is green and covered in gold filigree, and this would modify the ambience of our Oratory considerably. The mystical orientation would be very different. This lamp is normally placed, regarding its symbolism of fire (Shin), upon the Altar. Its practical use resides in the fact that it does not give off much light, the better to reveal apparitions, and above all once lit, its emits an intensely mystical and religious atmosphere. One should naturally select an oil lamp, with glass shaped like a floral calyx or a uterus, but one should only ever burn wax or stearine nightlights in it, which will last for around eight hours. Oil, apart from necessarily giving a coat of grease to all the glass surfaces of the lamp through capillary action, could fall over on the Altar or the floor, causing irreparable havoc.

The use of a special lamp of the sanctuary type, is recommended and written about in the manuscript cited above: "The Sacred Magic of Abramelin the Mage" (Arsenal Library), and by Eliphas Lévi: Vol. II, pages 132 and 133, and page 102 (engraving). Alphonse Gallais on page 32 included a footnote which shows a lamp of this type.

5) *The Censer and Boat*. – A Church Censer or else an oriental-style incense-burner, either in copper or brass, gilded or not. In the latter case, one should remove the crescent moon, which is most often figured upon it, from the top cover. The church type, which is tall and narrow with chains, is to be preferred, as this facilitates the ritualistic censings in the room, about the Theurgist. With an ordinary incense-burner it is always possible to burn the fingers even after only a short time.

The Censer is accompanied by a Boat, which is a little receptacle in the form of a boat or antique lamp, which can also be in copper or not, and which holds the incense. It is also place upon the Altar, beside the Censer. A little spoon is usually attached to it by means of a short chain.

Khunrath, in diagram 11 of "Amphitheater of the Eternal Wisdom" shows a censer among the objects furnishing the magical Laboratory; Agrippa, book IV, page 36, mentions it among the ritual objects of the magician; Piobb, page 240, also mentions it. Adding a boat, a little container for the incense, is not unusual in itself since the censer is always sold with a boat, and this is often accompanied by a little spoon for the incense by the makers of religious artifacts. The censer with chains allows for circular fumigations, which an incense-burner does not.

6) *The Crystal Sphere*. – A crystal ball, obviously. These balls are still called "Hindu Mirrors". They are normally used in operations of seeing (crystallomancy). One should use one with a diameter of 10 to 15 centimeters, and select one, which is quite spherical. Get rid of the wooden support, which comes with the ball, and replace it with a copper bowl, which fits the bottom of the sphere well, to a height of less than a centimeter, so that it doesn't wobble. An incense-burner in the shape of a bowl of oriental style performs this duty well, but one needs to use a conical or truncated conical shape, since an incense-burner with three feet risks being easily knocked over. Beneath the ball, in the bowl, one puts some water, so that it is bathed in it. One may also put down a small metal or parchment pentacle, and we shall see what type shortly[10].

The water can also sometimes be replaced by fine river sand.

These balls, serving both as a magic mirror and a condenser, have been purchasable at occult bookstores for over thirty years, both in France and abroad. Made by Carl Zeiss, at Iena, before the War the best ones were destined for temples in Asia. These balls are always purchased together with a black wood support, which are quickly discarded so that one may moisten the bottom of the ball. They are cited in the book by Bosc: "Magic Mirrors" (Paris 1912), and by Dr. Paul Joire, in his work "Psychic Phenomena" (Paris 1909). The idea of adding a pentacle on parchment, under the ball, as is also spoken of in our "Practical Talismans", is unpublished.

[10] One assumes Ambelain means beneath the bowl which, if it going to contain water, would quickly erase any design on a parchment! – PV.

7) *The Great Metallic Pentacles*. – The described Pentacle is in reality double. A Hexagram (Seal of Solomon) and a Pentagram (Star of David). One is in lead, the other in copper (they should regularly be of silver and gold), contained in a circumference of 20 to 30 centimeters in diameter, and which will be used simultaneously. When one of them is vertical, and hanging on the wall above the Altar, between the two Candlesticks placed a little in front, the second is in front of the Lamp and between these two Candlesticks, a little behind the Censer and the Crystal Sphere (in the center of the triangle formed by the Lamp-Censer-Sphere). Neither of them should be enclosed in a "circle": on the contrary, the points of the stars must ray freely.

The Hexagram signifies "Severity" (in Hebrew, *Solomon* signifies prison, punishment); the second signifies "Mercy" (in Hebrew, *David* signifies Love). The first has two senses: Salem or Salom, meaning Peace, Equilibrium, Beatitude, and also Shlom: Severity, Punishment, Prison. This is the seal, which Solomon used to imprison the genies, as legend tells us… The Pentagram is indisputably the star of light and love, being the symbol of Venus, of Anael, and thus in correspondence with the equivalent Sephirotic level. The Hexagram is Faith, Understanding. The Pentagram is Knowledge, Hope and Charity. The Hexagram is the image of the Father; the Pentagram that of the Son.

The idea of having a pentacle above the Altar, and another on the Altar itself, and the idea of only using the Pentagram (star with five points) and the Hexagram (star with six points) is not new. Eliphas Lévi, Vol. I, page 268 and Vol. II, page 96; and Agrippa, Book IV, page 35, teach it.

8) *The "Luciferum" or Active Candle*. – The Luciferum is a special candle, analogous to that carried by penitents and the faithful in processions or religious ceremonies. One should select a candle about a meter tall, and with a diameter going from 40 to 15 millimeters from one end to the other. It should be decorated with a holder made of red velvet, fringed with gold (velvet, wax, gelatin and wood charcoal are all substances which condense "astral light" perfectly). This holder should be fixed about a third up the candle. As the candle is conical, and since the holder might slip, it may be fixed with two silk ligatures.

The substitution of the almond or hazel Wand of the magicians of former times by a wax taper is well known. Le Forestier, in his book on the "Elus Cohen", page 85, cites texts from the Eighteenth Century, drawn from letters by Martinez de Pasqually to his disciples, which show him using the wax candle in place of the operative wand.

Upon the wax, immediately after its consecration, the following "Divine Names" are to be engraved near the base, beneath the holder, with the aid of a silver or copper needle (gold is best), each occupying one of the four sectors of the section:

בחוי[11] "Bachur" (Light).
ניה[12] **"Niah" (God of Light).**
זיה "Ziah" (Shining and Luminous God).
דיה "Diah" (Gates of Light).

Towards the top, close to the extremity of the candle, just before the wick, one engraves the fifth Hebrew Divine Name:

ואיאוא[13] "Aeyahouah"

Acrostic of the Hebrew phrase signifying "And God said let there be Light…" (Genesis 1:3).

The Luciferum is the magic wand of Theurgy, replacing the branch of almond or hazel, which are mentioned in ordinary magic rituals. When not being used and held in the right hand of the Theurgist, it is put upright into a Candlestick, at the foot of the Altar.

9) *The Sword*. – This is a sword with a straight blade, full bladed or two-edged (and a lozenge in cross-section), with a grip in white, black or light horn; pommel and cross-guard in copper, which may be gilded. The guard must always be crucial. An old Masonic sword would be well suited, in view of the symbols, which it bears, signifying the construction of an ideal Temple, both terrestrial and celestial. It should be 80 to 90 centimeters long. One can engrave the following inscription in Hebrew upon the blade:

"Agla" (אגלא)

a Kabbalistic acrostic of the famous device (taken from Exodus):

"Atah Gibor le-Olam Adonai", meaning "Thou art mighty forever, O Lord"[14].

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[11] This should surely be *Bahir* (בהיר), meaning bright, shining? – PV.

[12] Nur (נור) meaning fiery and the Divine Name, Yah. –ed.

[13] This and those that follow are examples of Kabbalistic Notariqon, in which the initial letters of the words of a phrase from the Hebrew Scriptures are used to form a new word condensing the meaning of the original phrase. –ed.

[14] אתה גבור לעולם אדני – PV.

On the other side, one may also engrave the word:

מכבא "Makaba"

Acrostic of this other Kabbalistic device:

"Mi Komoïkou boëlim Adonai:, meaning "Who is like unto Thee, O Lord, among the Gods?" (Exodus, XV:11).

The use of a special Sword in magic is well known. Agrippa, book IV, page 43; Eliphas Lévi, vol. I, page 268, and vol. II, pages 131 and 132, talk of it. The latter author has it figure in one of the designs ornamenting vol. II. Alphonse Gallais, page 32, in a plate, shows the magician armed with the ceremonial Sword for conjurations. We speak on it in our book, "In the Shadow of the Cathedrals".

10) *Pectoral and Dorsal Pentacles*. – In Operations of exorcism and anti-demoniac conjurations when one will be in direct contact with Powers issuing from the Qlippoth, one should take care to wear two Pentacles, one at the height of the solar plexus, and the other on the back at the same height. They should be made from two pieces of lead, around 20 centimeters in diameter, and about one centimeter or less thick (total weight: around 6 kilograms), carrying engravings of the figures of a Hexagram and a Pentagram. The first will be pectoral (chest) and the second dorsal, according to the times of the Operations. One may add Kabbalistic inscriptions drawn from the Scriptures to these Figures. They can be carried with the aid of two straps passing over the shoulders, and fixed on the torso by two red velvet ribbons joining the two together.

The necessary wearing of the Pentagram and the Hexagram, as protecting pentacles, upon the Operator himself, is attested to by Eliphas Lévi, vol. II, page 66 and 96. We cite the pectoral and dorsal pentacles in lead in "Cathédrales", pages 60, 61, 64, 65, 66 and 67.

One can forge them oneself with the aid of a plumber's torch (or at least an old iron stove). The plaster mold is prepared in advance, in a plate or metal receptacle. When the lead is liquid, it is carefully poured into the mold; with the help of an iron fork or spoon one should remove the slag floating on the surface, and leave it to cool. It can be taken out of the mold when it is well set. Take care to ensure that no moisture remains in the plaster. This can result in spattering by the molten metal.

The design is traced on the lead with the aid of a metal point or a colored pencil. The design is cut out by cutting the plaque to a depth of less than three millimeters with the help of a drill (around 10 to 12 millimeters large). Then one will attack the metal with a metal saw.[15]

[15] The next sentence reads: *au pis aller, une hégoïne à bois suffit*. This says that at worst a wooden tool will do, but I don't know what the tool is – PV.

The rough sections are polished with a file, then emery board. Both sides are polished in the same manner, since one of them will usually have many flaws (pits) arising from the cooling of the lead.

For our part, we give preference to Pentacles *without circles around them*. The points of the stars are thus more exposed, and can freely radiate, which is essential. A circle modifies the radiation of the Pentacle.

E. Ritual Vestments

The ensemble consists of undergarments and symbolical vestments. The first are to help the Operator avoid being in contact with underwear polluted by everyday by use, or through contact with corporeal organs. The latter have the effect of making of the Theurgist a true microcosm, in which symbols and paradigms, as expressed in the embroidery, establish points of contact with the Superior Attributes of the Macrocosm. We will see this shortly.

1) *Undergarments*. – The operator will furnish himself with a shirt of linen cloth, with drawers in the same material. The shirt will have long sleeves, closed at the wrists, and a collar, which can be tightened with a running ribbon or small cord. The drawers are short, down to the knees at most. It should have a waistband of cord or, better still, buttoned straps or an elastic martingale.

2) *Symbolic Vestments*. – These comprise a Cloak, a Miter or a Tiara, and Sandals.

The Robe is a long tunic falling to the ground, a few fingers above the floor. The sleeves have drawstrings at the wrists, like those on the shirt, to avoid the possibility of upsetting any of the objects on the Altar. The neck is closed at the shoulder or the chest by three or five buttons covered with the same materials as the robe. It will be bound at the waist by a cincture made of a band of material or by a large Cordelier, in a color a little darker than the Robe.

One can be content with a single Robe to begin with, and this should always be white. If one can, three Robes may be used for the following Operations:

a) Purple or Crimson Robe: Ceremonies of Evocation and Invocation of Higher Powers.

b) White Robe: Operations of occult Therapeutics: magnetism, etc…

c) Black Robe: Exorcisms, conjurations of Malefic Forces, and spiritual Meditations or Exercises.

These Robes should be of linen, silk or, at a pinch, satinette.

Undergarments. – Alphonse Gallais, page 120, cites them, as well as several other ancient authors.

Symbolic Vestments. – Robes are cited among the indispensable costume in ceremonial magic by Piobb, page 231; Eliphas Lévi, page 268 of vol. I; by Agrippa, book IV, pages 35 and 36; and by us, in "Cathédrales", page 21.

We stress that there should be one, *or three*. The necessity of the ternary in practical Magic is identified and developed by Eliphas Lévi in his vol. II, page 64.

The nuances of these three robes are drawn from the prescriptions of the Old Testament, with the costume of the High Priest of Israel. The reason and significance of these colors are given by the Baron of Portal in his book "On Symbolic Colors" (Paris 1837), page 142.

The use of sandals is given by Le Forestier, page 78 in his book on the "Elus Cohen", and by Pierre Mora, page 21 in his.

The use of gloves is indicated by Pierre Mora, page 21 of the same work.

The following authors attest to the fact of wearing a miter or frontal band: Agrippa, book IV, pages 35 – 36; Eliphas Lévi, page 268 of vol. I; by P. Piobb, page 231; by us in "Cathédrales", pages 22 and 67; in "Magic Geomancy", page 39; and the miter figures in the engraving on page 49 of the book by Alphonse Gallais, which represents a Mage in the act of performing an operation.

On his feet the Theurgist wears Sandals or low Shoes, in leather, canvas, cork, etc. Rubber is proscribed, as it is too isolating and generates a dampness contrary to good fluidic circulation. There should be three pairs of Sandals corresponding to the Robes, if possible. It is better to avoid leather, which usually requires a fair metallic presence in the nails, which hold it together.

Regarding the head, one may operate with head bare or covered. This depends on the circumstances.

In the case of paragraph "a" one will operate with head bare: in the case of paragraph "b" or "c", with a frontal band, or miter, or tiara, in the same color as the Robe. These headdresses can be made by cutting the framework out of rough and rigid material, which will serve to support the softer parts in the design. This can then be covered with material identical to that of the Robe.

On the middle of the base of this headwear, so that it will be in front in the center, one will have embroidered a Triangle in gold, point upwards, with the Hebrew word:

קאצ **KAES**

Signifying (through contraction of the initials into a single word): "Kadosh Adonai Elohim Sabaoth", meaning, "Holy is the Lord God of the Armies of Heaven"[16].

In Operations "b" and "c", one can also use Gloves of fine stuff or skin, white. The left glove bears the Hebrew word embroidered in silver

גבורה GEBURAH

Signifying "Rigor, Justice". The right glove carries the Hebrew word embroidered in gold

חסד CHESED

Signifying "Mercy, Clemency". If one prefers, one can replace these Kabbalistic devices by Alpha and Omega[17].

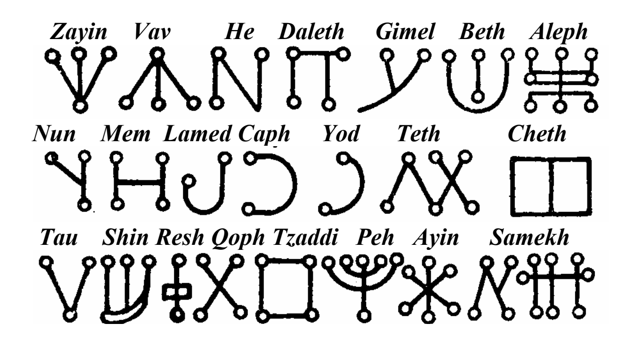
"CELESTIAL" ALPHABET

Teth Cheth Zayin Vav He Daleth Gimel Beth Aleph

Tzaddi Pe Ayin Samekh Num Mem Lamed Caph Yod

Tau Shin Resh Qoph

"MALACHIM" ALPHABET
CALLED "THE WRITING OF THE ANGELS" OR "ROYAL"



[16] In general, remember that the Triangle with point down "calls" Divine, Celestial and Malefic Powers, and that the triangle with point up "raises up" the propitious Prayer of the Operator towards these same Powers.
[17] Alpha on the right and Omega on the left. –ed.

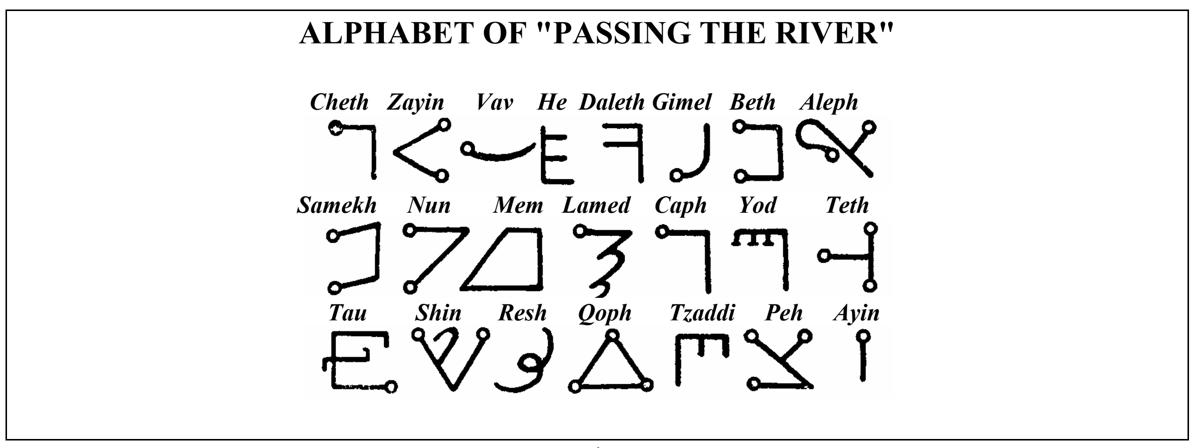


Fig. 10

If one wants to realize to a maximum the Symbolism, one can embroider the Robe and the Sandals too.

For the latter, the right sandal will bear the Hebrew word embroidered in gold

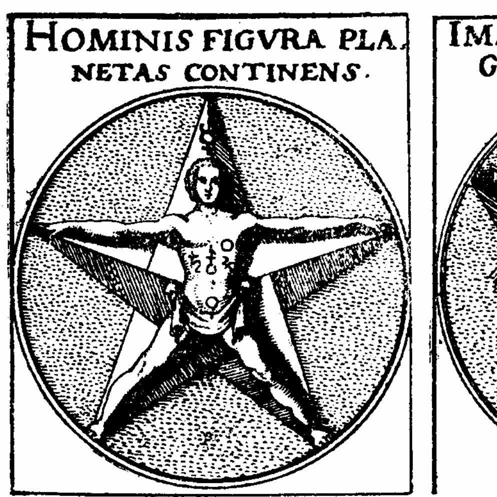
י JAKIN

Signifying "Duration, Foundation". The left sandal will have embroidered in silver the Hebrew word

ב BOAZ

Signifying "Strength, Power". These inscriptions will be embroidered in a crown of fleur *de lys* (the lotus of Egypt, which decorated ancient temples).

On the Robes, one may wear, on the anatomically corresponding places, the Hebrew letters designating the parts of the human body, the Kabbalistic "Paths" and the Divine Names, with their analogical correspondences. See the Table of Correspondences of the XXII Letters and Paths. Then, in putting on this Robe, the Operator will truly be the "reflection" of Archetypal Man, of the Kabbalistic Adam Kadmon, since each of the regions of his body of flesh will be linked by a Paradigm to one of the "spiritual regions" corresponding to the Great Metaphysical Man.



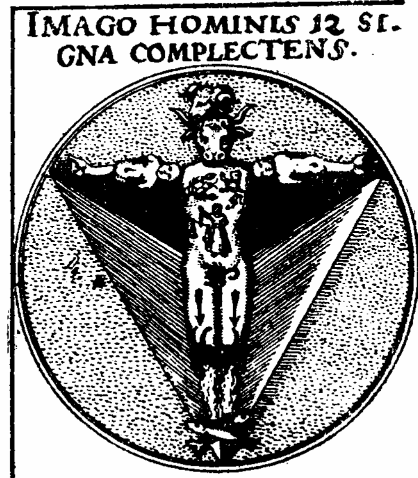


Fig. 11
Man and his Planetary and Zodiacal Correspondences

The purple or crimson Robe will have characters embroidered in silver in the writing called "Celestial". The white one, embroidered in gold, will use the "Malachim" script. The hyacinth[18] Robe, in the writing called "Passing the River" and in silver (See Figure 10).

Each of these categories of characters corresponds to one of the three Planes of Archetypal Man: and to one of the three Worlds of Emanation:

Symbolic Alphabets	In Man	In the Archetype
1) "Celestial" alphabet	Neshamah	Briah
2) "Malachim" alphabet	Ruach	Yetzirah
3) "River" alphabet[19]	Nephesh	Briah

To the Robes, one may add a Mantle in chasuble style. This can be worn when one may be cold (it is useful to have a maximum of mental liberty, and any kind of cold is very harmful to the good outcome of an Operation. Saint Thomas[20] himself declared that a minimum of comfort is necessary to be able to properly practice *asceticism*).

F. The Sacramentary, or "Ritual"

It is the Formula in which the Theurgist will transcribe his Prayers, Consecrations, Exorcisms, etc. For this one should use a rigid binder which opens flat, and which holds the pages by two metal shanks which perforate them. One should use good quality strong paper, vegetable parchment, or true vellum. This latter allows the Ritual to be illuminated, thus obtaining a magnificent Sacramentary. The leaves, through this process

[18] This is at odds with his earlier comment that the three Robes are White, Red and Black! – PV.
[19] The River being crossed is the Astral, the aura of the earth.
[20] Aquinas – ed.

of mobile binding, will open flat. They should be perforated at the width and diameter of the metal shanks. If non-perforated vellum or paper is used, one can mark the place for all the sheets to be pieced, then perforate them with a small hole-punch and a light hammer.

One should add some bookmarks of varying colors, large ribbons decorated with a lead seal at their ends, which will serve to mark the pages in a permanent manner, and sometimes the verses. Three bookmarks are enough: one black, one white, and one red.

The Sacramentary should be permanently deposited, closed upon the lectern.

The necessity for a Book, a true ritual, containing the Prayer, formulae of Consecration, etc, is attested to by Agrippa, vol. IV, pages 31 to 34; Eliphas Lévi, vol. II, page 168; Alphonse Gallais, page 121. The term itself figures in the shorter "Larousse Dictionary" with the same meaning as "Ritual".

G. Chalice and Paten

For Operators in possession of esoteric Sacerdotal Orders, called the "Priesthood of Melchizedek", carrying the "power" to *offer* Bread and Wine, the liturgical accessories are completed with a Chalice and Paten. The first is a cup of crystal, silver, silver-gilt or gold. The second is a small round plate, of the same material as the Chalice. The various models employed by Christian Churches serve perfectly.

Let us remember that the filiation of "Priests according to the Order of Melchizedek" is nothing else than an *apostolic* filiation[21].

The "Philosophical Floorcloths"

In order not to soil the carpet of the Oratory with crayons or charcoal, it is a good idea to paint the Circles for the Operations on pieces of fine cloth, about two meters square. One can affix the cloth with the aid of sharp fine points[22] to the floor. Carefully find the middle using two threads running diagonally from the corners. Then place a sharp point in this center and trace the Circles with the aid of a small cord ending in a ring holding a pencil. One may then retrace the track of the pencil carefully with a paintbrush in Chinese ink, and leave it to dry. Then one can paint the Names of God, Angels, Patriarchs, etc, in red.

*
*   *

The Wand. – The Wand will be made out of a branch of an almond tree, single and straight, about the length of an arm. It must be cut by the Operator himself, in Spring, at

[21] I think the point Ambelain is making is that the priesthood is just another form of initiation ceremony – PV.
[22] Thumbtacks – PV.

dawn on Sunday, facing the East. The Moon should be waxing, coming towards full. If the Virgin's Ear, or Formalhaut, is rising or culminating, so much the better.

It is possible that the almond branch which Eliphas Lévi associates with the Key of Solomon (the Hexagram in the Pentacle), in Operations of Theurgy, cited in the "Sacred Magic of Abramelin the Mage", and the Ritual of Avignon ("Illuminati" of Don Pernetty), is in fact an error, arising from a poor translation of the Scriptures. In fact, in identical Ceremonies, Martinez de Pasqually and the ritual of the Elus Cohen, proscribing the sword or wand, impose the use of a wax *Candle*.

Now, in the Book of Jeremiah (I, II), the translators have severally translated this verse, hesitating to translate "shaked" (almond) or "shakad" (watcher). Only the masoretic points would allow the distinction of this nuance. Sometimes one may read:

"The word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, *I see a rod of an almond tree*. Then said the Lord unto me, Thou hast well seen: for *I watch* for the execution of my Words…"

Other times it is translated:

"…And I said, *I see a rod of an almond tree*. Then said the Lord unto me, Thou hast well seen: for *I am a Rod who watches* for the execution of my Words…"

Now, the rod, which watches, is incontestably a Candle. Around the Christian altar, Candles symbolize the Angels of the Celestial court, and the two candles, which must be of beeswax (in the terms of the Canon), on either side of the vertical crucifix, are the two great Archangels. And the Book of Enoch calls Angels the "Watchers of Heaven".

Lenain, in his book "Mysterious Science", tells us the following on the subject of the Theurgic Wand:

"Kabbalists write the name Agla on the mysterious wand which serves in Kabbalistic events, and here is how they do it: one must cut a branch of one year of age, of virgin hazel tree or bush, which is to say that the tree must never have born fruit, and that no branch should have been cut or broken, which is easy to find on a small shrub tree with new growth. It is cut between the hours of eleven and midnight, under influences favorable to the experience for which one works. It must be cut with a new knife, which has never been used and held high, in cutting the wand; certain words are said while facing the East. Then he must bless it, and write on the larger end the name AGLA, in the middle the word ON, and on the thinner end the name TETRAGRAMMATON. These three names must each be accompanied by a cross and with their mysterious character, and when the Operator proceeds to the evocations, he beats the air in the form of a cross with this wand, held towards the four parts of the world beginning in the East, then the south, then the West, then the North, each time pronouncing the following words: "I conjure you O Angel… to obey me now: by the Living God, by the True God, by the Holy God", and he beats the air each time, forming the cross.

"As everyone knows the analogy between the circular figure and the unity which is the perfect symbol of God, it is for this reason that he must enclose himself in this mysterious character[23] and in the center of a triangle, every time that he proceeds with his evocations".

East

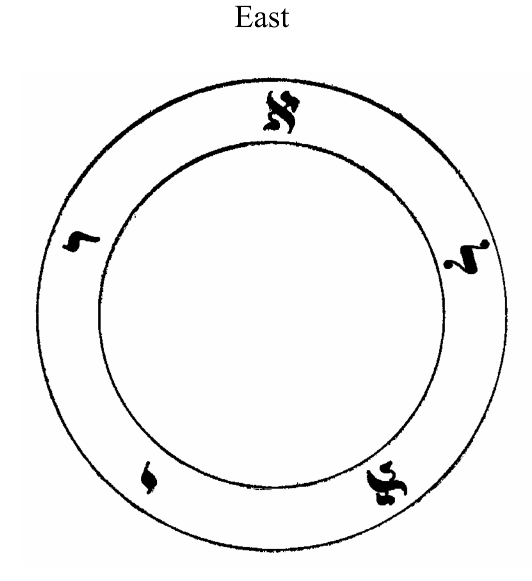


Fig. 12
Pentacle circling the luminaires

East

orient

septentrion

midi

occident

Fig. 13
Pentacle circling the Censers

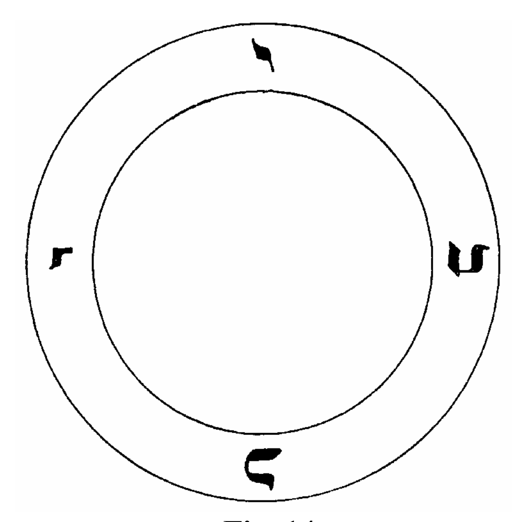


Fig. 14
Pentacle circling the crystal.
Trace the word Ariel in Hebrew
on the sphere with Oil of Unction

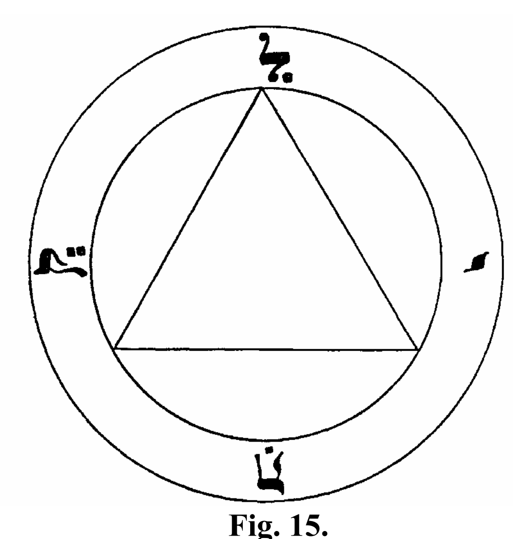


Fig. 15.
Little complementary circle.

[23] That is, the magic circle – PV.

E. THE SACRAMENTARY

(Various Formulae of Exorcisms and Consecrations of Ritual Objects[24])

"Consecrations are achieved by two means: by the virtue (power) in the person himself, and by that of the prayer used at that consecration".
(H. C. AGRIPPA: Occult Philosophy, IV, 6)

1. – THE INCENSE

"Our help is in the name of the Lord, who has made Heaven and Earth. O Lord, hear our prayer, and let our cry come unto You. The Lord be with us, and with Your Spirit".

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* *

"I exorcise you, Creature of Frankincense, Myrrh and Aromatics by YAH, the Living God, by IOA, the True God, by IAO[25], the Holy God. I beseech you by Him who, in the Beginning, separated you from the "Rest of Things", so that you would be beneficial and retain in yourself nothing of the Dark Power which reigned over you until that time. May you become, on the contrary, the health, inspiration and light, both spiritual and material, of those who believe in your efficacy, so that wherever you are used, at all times and in all places, you will be a remedy and a protection against the snares of the Invisible Adversary. And You, O Powerful and Holy Lord, Whom I confess to be the only True God, I ardently supplicate You to cast a favorable and merciful eye upon me, and to sanctify, through the Power of Your Benediction, this Creature of Frankincense, Myrrh and Aromatics, and to chase away forever the Demonic Spirits which haunt or reside in it. Through Your Most Holy Names: ELOHIM GIBOR, AGLA, YEHESHUAH, ELOHIM HELION. Amen."

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* *

[24] Although Ambelain does not indicate this, it would be appropriate to make the Sign of the Cross over the articles while blessing them. The most obvious places to do this are at the Holy Names, and also any words of blessing – PV.

[25] It is normal to vibrate Divine Names. These are EE-OH-AH and EE-AH-OH respectively. Note also that 'Jehovah' is nowadays usually vibrated as 'Yod-Heh-Vav-Heh' – PV.

"Let us pray. By the intercession of the Blessed Archangel Michael, who stands before the Altar of Perfumes; by the intercession of the Blessed Archangel Raphael, who led and instructed the young Tobit, may the Lord deign to bless this Frankincense, Myrrh and these Aromatics, and accept them in their fragrant odor of sweetness. May this Frankincense, Myrrh and Aromatics be for Your servants redeemed and delivered by You O Lord, our One True God, for a perpetual defense against all the Dark and Evil Powers, and that in every place where the odor of this aromatic Perfume spreads, may no malefic and diabolic molestation ever be able to endure. On the contrary, may They instantly be chased away, and disappear forever under the immensity of Your Force and Strength, as well as by the Power of Your Most Holy Names: ELOAH, EL GIBOR, ELOHIM TZABAOTH and JEHOVAH. You who lives and reigns forever in the immensity of eternity. Amen."

2. – THE OLIVE OIL

"Our help is in the name of the Lord, who has made Heaven and Earth. O Lord, hear our prayer, and let our cry come unto You. The Lord be with us, and with Your Spirit".

"I exorcise you, Creature of Oil by YAH, the Living God, by IOA, the True God, by IAO, the Holy God. I beseech you by Him who, in the Beginning, separated you from the "Rest of Things", so that you would be beneficial and retain in yourself nothing of the Dark Power which reigned over you until that time. May you become, on the contrary, the health, inspiration and power, both spiritual and material, of those who believe in your efficacy, so that wherever you are used, at all times and in all places, you will be a remedy and a protection against the snares of the Invisible Adversary. And You, O Powerful and Holy Lord, Whom I confess to be the only True God, I ardently supplicate You to cast a favorable and merciful eye upon me, and to sanctify, through the Power of Your Benediction, this Creature of Oil, issued from the fruit of the Olive Tree, and to chase away forever the Demonic Spirits which haunt or reside in it. Through Your Most Holy Names: EL, YAH, YOD JEHOVAH, ELOHIM GIBOR, AGLA, YEHESHUAH, ELOHIM HELION. Amen."

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* *

"Let us pray. Almighty Lord, before Whom stand all the Armies of Heaven, known to us by the spiritual services that they render us, deign to look down and bless, consecrate and sanctify this Creature of Oil, which You have drawn from the juice of Olives, fruit of the Olive Tree which symbolizes Your divine Wisdom. May all having spiritual or material illnesses which will be anointed according to Your commandment, having recovered health in mind and body, give thanks to You, YAH, the Living God, and IOA, the God of Truth. O Lord, we pray You, may all those who will use this Holy Oil, which I bless in You Name now in this place, be delivered from all weakness, illness and all snares of the Dark and Evil Forces, and may it be Your Creature, sanctified in

Your Name. May all adversaries be kept far from those redeemed by the Grace of Your Precious Son, so that they may never more be wounded by the bite of the Ancient Adversary. Through the same YEHESHUAH, Your Glorious and Wise Son, who lives and reigns forever with You, O Lord my God, in the unity of the RUACH ELOHIM, forever and ever, and through Your Holy Names: EL, YAH, YOD, JEHOVAH. Amen."

3. – THE SEA SALT

"Our help is in the name of the Lord, who has made Heaven and Earth. O Lord, hear our prayer, and let our cry come unto You. The Lord be with us, and with Your Spirit".

"I exorcise you, Creature of Salt, issued from the Waters, by YAH, the Living God, by IOA, the True God, by IAO, the Holy God. I beseech you by Him who, in the Beginning, separated you from the "Rest of Things", so that you would be beneficial and retain in yourself nothing of the Dark Power, which reigned over you until that time. May you become, on the contrary, the health, inspiration and intelligence, both spiritual and material, of those who believe in your efficacy, so that wherever you are used, at all times and in all places, you will be a remedy and a protection against the snares of the Invisible Adversary. And You, O Powerful and Holy Lord, Whom I confess to be the only True God, I ardently supplicate You to cast a favorable and merciful eye upon me, and to sanctify, through the Power of Your Benediction, this Creature of Salt, and to chase away forever the Demonic Spirits which haunt or reside in it. Through Your Most Holy Names: ELOHIM GIBOR, AGLA, YEHESHUAH, ELOHIM HELION. Amen."

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"Let us pray. Almighty and Eternal God, I humbly implore You in Your limitless clemency, to deign in Your mercy to bless, sanctify and consecrate this creature of Salt which You have created for the use of Men. May all those that will use it obtain salvation of the soul and health of body, and that all those and all things which will be touched or impregnated by it will henceforth be purified of all impurity and all invasion by the Dark and Evil Powers. Through Your Most Holy Names: SHADDAI, JEHOVAH TZABAOTH, ADONAI MELEKH, ADONAI Ha-ARETZ. Amen."

4. – THE WATER

"Our help is in the name of the Lord, who has made Heaven and Earth. O Lord, hear our prayer, and let our cry come unto You. The Lord be with us, and with Your Spirit".

"I exorcise you, Creature of Water by YAH, the Living God, by IOA, the True God, by IAO, the Holy God. I beseech you by Him who, in the Beginning, separated you from the "Rest of Things", so that you would be beneficial and retain in yourself nothing

of the Dark Power, which reigned over you until that time. May you become, on the contrary, the health, inspiration and purification, both spiritual and material, of those who believe in your efficacy, so that wherever you are used, at all times and in all places, you will be a remedy and a protection against the snares of the Invisible Adversary. And You, O Powerful and Holy Lord, Whom I confess to be the only True God, I ardently supplicate You to cast a favorable and merciful eye upon me, and to sanctify, through the Power of Your Benediction, this Creature of Water, and to chase away forever the Demonic Spirits which haunt or reside in it. Through Your Most Holy Names: SHADDAI, JEHOVAH TZABAOTH, ELOHIM GIBOR, AGLA, YEHESHUAH, ELOHIM HELION. Amen."

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* *

"Let us pray. O Lord who, for the salvation of Men, established through the substance of Water Your greatest Sacraments, be propitious to my prayer, and upon this Element which must serve in so many purifications, deign to spread Your Holy Power and Your Benediction, so that this Creature of Water, used in Your Mysteries, may serve through an act of your Divine Grace, to make the Dark and Evil Powers flee, and to chase away all sickness, and wherever this Water will be spread or thrown, whether it be on a being, an object, in a habitation, or a place or by any other use, all may become clean and pure from all stain, freed from that which is harmful. May no pestilent breath or any corrupt atmosphere, which may be dispensed by the Hidden Adversary ever, take hold there. And if it is a person or thing, which could harm the health, or repose of those who live there, then by the aspersion of this salutary Water may it dissipate and be dispersed. May the grace and health asked in invoking Your Most Holy Names: SHADDAI, JEHOVAH TZABAOTH, be a shelter from all attacks of the Beings from below. Amen."

5. – THE PENTACLES

"Our help is in the name of the Lord, who has made Heaven and Earth. O Lord, hear our prayer, and let our cry come unto You. The Lord be with us, and with Your Spirit".

"I exorcise you, O Symbols by God, the Almighty Father, Who created the Heaven and the Earth, and all beings contained therein. By these Pentacles may all Force that the Dark Powers possess, the whole Army of the Evil Spirits, and all attacks and illusions of Satan our Adversary, be uprooted and put to flight. May he who makes use of these Symbols obtain health of Body and Soul. In the Name of ADONAI, AB SHADDAI, of YEHESHUAH BEN SHADDAI, and of RUACH ELOHIM. Amen.

*

* *

"O Lord, deliver and save Your Servants whose hope is in You. Be unto us, O Lord, an invincible Fortress in the face of the Enemy. It is the Eternal One who gives Strength and Courage to His people. It is in His Name that the Man of God does battle. From the heights of Your Sanctuary, O Lord, send us Your aid; and from Zion, deign to protect us. O Lord, hear my prayer, and let me cry come unto You."

6. – THE CENSER

"Our help is in the name of the Lord, who has made Heaven and Earth. O Lord, hear our prayer, and let our cry come unto You. The Lord be with us, and with Your Spirit".

"I exorcise you, Creature of Copper[26] by YAH, the Living God, by IOA, the True God, by IAO, the Holy God. I beseech you by Him who, in the Beginning, separated you from the "Rest of Things", so that you would be beneficial and retain in yourself nothing of the Dark Power which reigned over you until that time. May you become, on the contrary, the health, inspiration and purification, both spiritual and material, of those who believe in your efficacy, so that wherever you are used, at all times and in all places, you will be a remedy and a protection against the snares of the Invisible Adversary. And, O Powerful and Holy Lord, Whom I confess to be the only True God, I ardently supplicate You to cast a favorable and merciful eye upon me, and to sanctify, through the Power of Your Benediction, this Censer, Creature of Copper, and to chase away forever the Demonic Spirits which haunt or reside in it. Through Your Most Holy Names: ELOHIM GIBOR, AGLA, YEHESHUAH, ELOHIM HELION. Amen."

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"Let us pray. By the intercession of the Blessed Archangel Michael, who stands before the Altar of Perfumes; by the intercession of the Blessed Archangel Raphael, who led and instructed the young Tobit, by the Prophets and Sacrificers called Moses, Aaron, Eleazar and Tobit, may the Lord deign to bless this Censer, and dedicate it to His Service, in the fragrant odor of sweetness. O Lord God, True God, may this Censer be for Your Servants, redeemed and saved by You, a perpetual defense against all the Dark and Evil Powers, and that in every place where the odor of the aromatic Incense which it consumes and the Holy Flame which burns there is spread, may no malefic and diabolic molestation ever be able to endure. On the contrary, may They instantly be chased away, and disappear forever under the immensity of Your Force and Strength, as well as by the Power of Your Most Holy Names: ELOAH, EL GIBOR, ELOHIM TZABAOTH and JEHOVAH. You who lives and reigns forever in the immensity of eternity. Amen."

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[26] Or *earth* if one is consecrating an earthenware casserole. –RA As also in all these blessings, making appropriate substitutions wherever different materials have been used. – ed.

7. – THE LAMP, CANDLESTICKS & CANDLES; THE VOTIVES

"Our help is in the name of the Lord, who has made Heaven and Earth. O Lord, hear our prayer, and let our cry come unto You. The Lord be with us, and with Your Spirit".

"I exorcise you, Sources of visible light, Creatures of glass, wax and metal, by YAH, the Living God, by IOA, the True God, by IAO, the Holy God. I beseech you by Him who, in the Beginning, separated you from the "Rest of Things", so that you would be beneficial and retain in yourself nothing of the Dark Power which reigned over you until that time. May you become, on the contrary, the health, inspiration and illumination, both spiritual and material, of those who believe in your efficacy, so that wherever you are used, at all times and in all places, you will be a remedy and a protection against the snares of the Invisible Adversary. And You, O Powerful and Holy Lord, Whom I confess to be the only True God, I ardently supplicate You to cast a favorable and merciful eye upon me, and to sanctify, through the Power of Your Benediction, this Lamp, these Candlesticks, these wax Candles and Votives, and to chase away forever the Demonic Spirits which haunt or reside in them. Through Your Most Holy Names: ELOHIM GIBOR, AGLA, YEHESHUAH, ELOHIM HELION. Amen."

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"Let us pray. May it be for me as in times Past, as in the days when God kept me, when His Lamp shone upon my head, and His Light guided me in the Darkness.

"O Lord, You Who has been, Who is and Who shall be, Powerful Being of Beings, God of Gods, my God: bless and consecrate this Lamp, these Candlesticks, these Candles and Votives to our present prayers. Spread upon them, O Lord, by the Power of Your Holy Law, Your Celestial Benediction, O You who has made the Illuminating Sun for the Human Race. O Light of Lights, dissipate all the Shadows, and through this holy consecration, may this Lamp, these Candlesticks, these Candles and Votives receive such a Benediction that in whatever place where they are lit or spread their purifying flame, the Powers of Darkness and their material Emanations will immediately retire and flee in fear and trembling. May they forever have no more power to trouble us or to molest Your Servants, O Almighty God Who lives and reigns forever throughout eternity. Through Your Most Holy Names: ELOHIM GIBOR, AGLA, YEHESHUAH, ELOHIM HELION. Amen."

8. – THE HOSTS

"Our help is in the name of the Lord, who has made Heaven and Earth. O Lord, hear our prayer, and let our cry come unto You. The Lord be with us, and with Your Spirit".

"I exorcise you, Hosts, Creature of Wheat, by YAH, the Living God, by IOA, the True God, by IAO, the Holy God. I beseech you by Him who, in the Beginning, separated you from the "Rest of Things", so that you would be beneficial and retain in yourself nothing of the Dark Power which reigned over you until that time. May you become, on the contrary, the health and spiritual nourishment of those who believe in your efficacy, and who will take you for the sustenance of the Soul, having dedicated you to the Lord, to God Omnipotent, the Most High God, King of Heaven and Earth. And may you, Offertory Hosts, once again be accepted as pure and immaculate victims by the God I revere. May you be consumed by the Fire of Holy Sacrifice, and rise up towards the Heavens and the Heaven of Heavens, up to His Glory, as a bearer of my repentance, my prayer and my thanksgiving. And You, O Powerful and Holy Lord, Whom I confess to be the only True God, I ardently supplicate You to cast a favorable and merciful eye upon me, and to sanctify, through the Power of Your Benediction, this unleavened Bread, and to chase away forever the Demonic Spirits which haunt or reside in it. Through Your Most Holy Names: EHEIEH, ELOHIM GIBOR, AGLA, YEHESHUAH, ELOHIM HELION, SHADDAI, ADONAI MELEKH, ADONAI Ha-ARETZ. Amen."

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"Let us pray. By the intercession of Melchisedek, King of Salem, and priest of the Most High God, through the Patriarchs Abraham, Isaac and Jacob, O Almighty God bless and consecrate this Bread, fruit of the Earth, and the Wheat, which it carries in its belly. By Your Grace, may any who receive it immediately and forever obtain salvation of the soul and health of the body, the certainty of Salvation and solidity of Faith, the completeness of Charity and the Power of Hope; and may the Ruach Elohim, Your Holy Spirit, visit and inspire them. Deign also, Almighty Lord, to accept these holy Hosts when they are offered to You through the channel of Fire, in holocausts of expiation, prayer or thanksgiving, and hearken to him or them who offer them. Through Melchidesek, Your Priest, and through Abraham, Isaac and Jacob, Your Servants, and through Your Most Holy Names: EHEIEH, SHADDAI, ELOAH, EL GIBOR, ADONAI MELEKH, ADONAI Ha-ARETZ. Amen."

9. – THE WINE

"Our help is in the name of the Lord, who has made Heaven and Earth. O Lord, hear our prayer, and let our cry come unto You. The Lord be with us, and with Your Spirit".

"I exorcise you, Creature of Wine, fruit of the Vine which God created, by YAH, the Living God, by IOA, the True God, by IAO, the Holy God. I beseech you by Him who, in the Beginning, separated you from the "Rest of Things", so that you would be beneficial and retain in yourself nothing of the Dark Power, which reigned over you until that time. May you become, on the contrary, the moral and spiritual health, inspiration

and purification of those who believe in your efficacy, so that wherever you are used, at all times and in all places you will be a remedy and a protection against the snares of the Invisible Adversary And You, O Powerful and Holy Lord, Whom I confess to be the only True God, I ardently supplicate You to cast a favorable and merciful eye upon me, and to sanctify, through the Power of Your Benediction, this Wine, issued form the Vine, and to chase away forever the Demonic Spirits which haunt or reside in it. Through Your Most Holy Names: ELOHIM GIBOR, AGLA, ELOAH, YEHESHUAH, ELOHIM HELION. Amen."

10. – THE SWORD

"Our help is in the name of the Lord, who has made Heaven and Earth. O Lord, hear our prayer, and let our cry come unto You. The Lord be with us, and with Your Spirit".

"I exorcise you, Sword, Creature of steel, copper and horn, by YAH, the Living God, by IOA, the True God, by IAO, the Holy God. I beseech you by Him who, in the Beginning, separated you from the "Rest of Things", so that you would offer salutary protection to him or them who will use you, and that you will retain in yourself nothing of the Dark and Evil Power which reigned over you until that time. May you become, on the contrary, the spiritual and material help, the safeguard and protection of those who believe in your efficacy, so that wherever you are used, at all times and in all places, you will be a remedy and a protection against the snares of the Invisible Adversary and his legions. And You, O Powerful and Holy Lord, Whom I confess to be the only True God, I ardently supplicate You to cast a favorable and merciful eye upon me, and to sanctify, through the Power of Your Benediction, this Sword, Creature of steel, copper and horn, and to chase away forever the Demonic Spirits which haunt or reside in them. Through Your Most Holy Names: ELOHIM GIBOR, AGLA, YEHESHUAH, ELOHIM HELION. Amen."

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"Let us pray. By the intercession of the Blessed Archangel Michael, who fought and defied Satan and his Legions; by the intercession of the Blessed Archangel Uriel, who watches at the portals of Gehenna over the Gates of the Shadowy Realm, by the intercession of the Blessed Archangel who conducted Joshua, by the aid and strength of the Patriarchs who fought, vanquished and enslaved the Dark, Demoniacal Forces, and Solomon, Moses and all the Holy Ones of the Lord God, may the Eternal God deign to bless and consecrate this Sword and accept it into His service. May this Sword be for Your Servants and Your Priests, O Lord and True God, accompanied and watched over by Your Angels, a sure safeguard against all the Dark and Evil Forces, and that in any place where it is used, at any time and in any Operation, no sorcery or disturbance affect them. But on the contrary, may such be chased away and disappear forever under the

immensity of Your Power and Strength, through the Virtue of Your Most holy Names: ELOHIM GIBOR, AGAL, YAHASHUAH, ELOHIM HELION, MAKABA, and that of the glorious METATRON SARPANIM, Your Envoy. You who lives and reigns forever through all ages, world without end. Amen."

11. – THE LUCIFERUM[27]

Same exorcisms and consecration as for the ordinary Candles, but add to the Divine Names utilized those which are graven upon the wax, at the head and base of the Candle.

12. – THE CRYSTAL BALL

"Our help is in the name of the Lord, who has made Heaven and Earth. O Lord, hear our prayer, and let our cry come unto You. The Lord be with us, and with Your Spirit".

"I exorcise you, Creature of Crystal, by YAH, the Living God, by IOA, the True God, by IAO, the Holy God. I beseech you by Him who, in the Beginning, separated you from the "Rest of Things", so that you would offer salutary protection to him or them who will use you, and that you will retain in yourself nothing of the Dark and Evil Power which reigned over you until that time. May you become, on the contrary, the image, reflection and double of this Universe, both celestial and terrestrial, created by Almighty God, and may you be on the contrary the new "Witness" and the New Ark of the Covenant by which God will manifest to Man His merciful and salutary "Ways", and may his Angels therein come to reveal all that is necessary for the spiritual and material health of those who will have recourse to it with faith. And You, O Powerful and Holy Lord, Whom I confess to be the only True God, I ardently supplicate to cast a favorable and merciful eye upon me, and to sanctify, through the Power of Your Benediction, this Creature of pure Crystal, and to chase away forever the Demonic Spirits which haunt or reside in it. Through Your Most Holy Names: ELOHIM GIBOR, AGLA, YEHESHUAH, ELOHIM HELION. Amen."

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"Let us pray. Almighty God, Being of Beings, You who have been, is and shall be, Lord of the Armies of Heaven, You who manifested Yourself to Adam our Father, in the Garden of Eden; who manifested Yourself to Noah, to Moses and to Solomon, I pray You most humbly to consecrate, bless and sanctify this Creature of pure Crystal, the image of this Universe which You created. May it manifest the divine Arcana of Your Wisdom and the Sacred Mysteries of Your Presence in its inner light, limpid and clear like living water springing from its source. Within the Confines of this New Abode which I dedicate to You, O Lord my God, may Your Angels of Light come to live, and

[27] The central operative candle – PV.

most particularly Your Servant Ariel. May he summon, command and order his Companions, Your subjects, to instruct me, to reveal and explain the Holy "Ways": the secrets of the Past, the enigma of the Present and the mysteries of What Is To Come! Bless, O Lord, him, her or them who will have recourse with veneration and faith to this Crystal. Preserve, O Lord, this Creature of Crystal without spot or stain. Almighty God, Who said to Your Servant Moses: "I will be standing there in front of you, on the rock at Horeb. Strike the rock, and Water will come out of it, so that Israël may drink…", inspire me and give me Your Strength."

(A short time is spent in silence and meditation).

(The Operator then raises his hands towards the Heavens, and lowers them slowly upon the Crystal Sphere, joined, one upon the other, thumbs in a square).

"Eternal God, Strong and Wise, Powerful Being of Beings, come into this object. Sanctify it with Your Presence and through Your Majesty, so that Purity, Chastity and the Fullness of Your Law may dwell herein. And as the smoke of this Incense rises towards You, may Your Virtue and Benediction descend into it. Angles and spirits, be present at this consecration: by the Living and Eternal God, Who created you out of nothing, like me, and Who can plunge me with you back into Nothingness in an instant, through His Wisdom. Amen."

"And so by virtue of these Words, by Oil, by Water, by Ashes and by Wine, I purify you, Creature of Crystal, I sanctify you and I consecrate you[28]. May you flow forth like a spring of living water, and shoot forth God's Intelligence and Wisdom like a fertile wave!"

"Come Angels and Celestial Spirits! Come Ariel, come, and may it be your pleasure to be in me, through your Will, through and in the Name of the Almighty Father, in the Name of the Most Wise Son, in the Name of the Most Kind Holy Spirit. Come Ariel, in the Name of EHEIEH! Come Ariel, in the Name of ELOAH! Come Ariel, in the Name of ELOHIM! Come Ariel, through the arms of the All-Powerful Metatron! Come to me, and command your Angels to instruct me in the Mysteries of God with love, joy and peace."

(The Operator kneels, hands joined together):

"Almighty Lord, who sets in motion all that You have created, grant my prayer, and may my wish be acceptable to You. Look down, O Lord, upon this Crystal Sphere, and bless it, so that your Angel Ariel will rest there with his Companions, to satisfy *N.* Your humble and obedient servant. O God, Who is Blessed and Exalted above all the Celestial Spirits, who lives and reigns forever throughout all ages, world without end. Amen."

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[28] It would be logical to apply these substances in the form of a cross upon the Crystal as they are invoked or to pour a mixture of these substances previously prepared – PV.

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INVOCATION OF SOLOMON

Powers of the Kingdom, be beneath my left foot and in my right hand!

Glory and Eternity, touch both my shoulders and direct me in the paths of Victory!

Mercy and Justice, be the Balance and Splendor of my life!

Intelligence and Wisdom, give me the Crown![29]

Spirit of Malkuth, conduct me between the two Columns on which rely the whole edifice of the Temple!

Angels of Netzach and Hod, affirm me on the Cubic Stone of Yesod!

O Gedulael! O Geburael! O Tipheriel[30]! O Binael, be my Love!

Ruach, Chokmael, be my Light!

O Ketheriel, be what you have always been, what you are and ever shall be!

Ishim, assist me in the name of Adonai!

Cherubim, be my strength in the name of *Shaddai*!

Beni-Elohim, be my Brothers in the name of the Son and through the virtues of Tzabaoth!

Elohim, fight for me in the name of the Tetragrammaton!

Malachim, protect me in the name of Jahweh!

Seraphim, purify my love in the name of Eloha!

Hashmalim, enlighten me with the splendors of Elohim and of the Shekinah!

Aralim act!

Ophanim turn, be resplendent

Holy Forces whirl, shout, spread the Divine Virtues!

Kadosh! Kadosh! Kadosh! Shaddai! Adonai! Iotchavah! Eiazerieth! Hallelujah! Hallelujah! Hallelujah![31]

[29] This line is missing in the script – however, other versions contain it and it is most likely that the invocation to the top three Sephiroth was simply missed – PV.
[30] Tiphereth in the original script, but it seems more likely the invocation of the angel – PV.
[31] Other version and translations are in existence – PV.

INCANTATION OF THE DIVINE NAMES

Eheieh:	**Sch'ma Teflou!**
Yod:	**Sch'ma Teflou!**
Yod-Heh-Vav-Heh Elohim:	**Sch'ma Teflou!**
El:	**Sch'ma Teflou!**
Elohim Gibor:	**Sch'ma Teflou!**
Eloha:	**Sch'ma Teflou!**
Adonai Tzabaoth:	**Sch'ma Teflou!**
Elohim Tzabaoth:	**Sch'ma Reflou!**
Shaddai:	**Sch'ma Teflou!**
Adonai Melekh:	**Sch'ma Teflou!**

CONJURATION OF THE FOUR ELEMENTS

Angel with the Dead Eyes, obey me, or be repelled by this holy water!

Winged Bull, work, or return to the earth, if you do not wish to feel the point of this sword!

Chained Eagle, obey this sign, or be borne away before this puff of wind!

Moving Serpent, creep to my feet, or be tormented by the sacred fire and evaporate in the perfume which I burn!

May Water return to Water! May Fire burn! May Air revolve! May Earth fall upon Earth!

By virtue of the Pentagram, the Morning Star!

In the Name of Tetragrammaton, written in the center of the Cross of Light!

In the Name of INRI!

Through Him who was born at Night, Who Shines and brings Light to all! Amen.

			God מקום Makom
Holy Spirit ורוה הקדש Hakodesh Verouah	Son בן Ben	Father אב Ab	God Uni-Trinity אגלא Agla

Hebrew orthography

SEPHIROTH	NAMES OF GOD ACCORDING TO THE NUMBER OF LETTERS	KABBALISTIC NAMES OF GOD
Crown כתר: Kether	Me י: I	I will be אהיה Eheieh
Wisdom הכמה Chokmah	God Being in himself אל יה El Yah	Being of Beings Me יהוה י Jehovah I
Intelligence בינה Binah	Jesus Omnipotent ישו: שדי Yeshouh Schaddai	God Being of Beings אלהים יהוה Elohim Being of Beings
Generosity חסד: Chesed	Being of Beings יהוה: Jehovah	God אל: El
Strength גבורה Geburah	Savior God Most High יהשוה אלחים עליון Yeheschuah Elohim Helion	Strong God גבור אלהים Gibor Elohim
Beauty תפראת Tiphereth	Dieu fort אל גבור El Gibor	God אלוה Eloah
Victory נצח Netzach	Immuable אראריתא Ararita	Of armies Lord צבאות יהוה Tzabaoth Jehovah
Praise הוד Hod	Knowledge of God יהוה Jehovah	Of armies God[32] צבאות אלהים Tzabaoth Elohim
Foundation יסוד Yesod	Of armies Lord תואבת יהוה Tzabaoth Jehovah	Omnipotent שדי Shaddai
Kingdom מלכות Malkuth	Of armies God תבאות אלהים Tzabaoth Elohim	Lord אדני Adonai

Hebrew orthography (ctd)

[32] Being Hebrew, the phrases should be read right to left. Here 'God of Armies' (Elohim Tzabaoth) – PV.

INTELLIGENCES OF THE SPHERES	ORDERS OF THE BLESSED
Prince of the World מטטרון Metatron	Seraphim Holy Animals הקודש חיות Hakodesh Chayoth
Messenger of God רציאל Ratziel	Cherubim Wheels אופנים: Ophanim
Contemplation of God צפקיאל Tsaphkiel	Thrones Powers אראלים: Erelim
Justice of God Tzadkiel	Dominations Sparks רשמלים Haschmalim
Punishment of God סמאל Samael	Powers Flaming Ones שרפים Seraphim
Like unto God מיכאל Michael	Virtues Kings מלכים Malachim
Grace of God חכניאל Haniel	Principalities Gods אלהים Elohim
Healer of God רפאל Raphael	Archangels Children of God אלהים בנו Elohim Beni
Man of God גבריאל Gabriel	Angels Support of children כרובים Kerubim
Messiah מטטרון: Metatron	Blessed Souls Men אשים Ishim

Hebrew Orthography (ctd)

III. ENERGETIC FORCES

We have seen that *Forces*, roused by the *Powers* of the Kabbalist, are the *Energetic Forces*, rising up from the Universe in its totality, or simple relating to one of its parts, and the knowledge of them is attached to the study of Traditional Metaphysics.

These Forces are subdivided into:

a) *Entities* (from the scholastic Latin *entitas*: being). The Entity is a "principle" whose existence is distinct from the actual thing it denotes. The union of many Entities constitutes an Egregore.

b) *Collectivity*, or *Egregores*, a union of *Individualities*, which emit a general or particular character common to all of them (form the Latin *colligere*: unite).

a. Entities

Entities are named differently according to race, religion and epoch: Gods, goddesses, seraphim, cherubim, archangels, angels, devas, gandarvas, daimons, geni(us)es[33], etc, and designate different natures in detail, but always one in principle.

Their purpose is, in their own little sphere or in the plane in which they evolve, to collaborate as much in the creation as in the preservation of the Universe. The creative Logos uses them to administer His Work. As such, they are thus, in the full sense of the word, *demiurgii* (Divine workers).

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Compared to Man (individualized man), Entities cannot take corporeal form like him. If they have sometimes been able to show themselves, within theurgic ceremonies, as clothed in material form, this is only in outward appearance.

Their existence is not like that of God, omnipresent and eternal. They live in the higher planes to that in which men move, according to their more or less elevated level of spirituality, equating to the greater or lesser grand action of Divine essence within them. They are subject to Time, not being eternal like God. They are subject to Space (at least to a certain type of Space) being creatures, which move in Time. They can thus go from one place to another, even be they the most distant points, as if instantaneously.

[33] I prefer to translate this as 'geniuses' instead of 'genii' as the term has more currency in Western mysticism, including the geniuses of the planets and stars – PV.

They can also leave one place slowly and go slowly to another, as it pleases them. *For their movement is but the successive application of their own activity on various beings or in various places which are nevertheless parts of the same whole*.

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As spiritual creatures, Entities have an existence consisting of *knowing* and *acting*. In them is found a purely intellectual knowledge. There is no experiential knowledge as found in individualized man, for the simple reason that this experiential knowledge is made through the intermediary of a body, which Entities do not possess.

Not being able to draw their knowledge from an exterior world, they seize the true aspect of things from a single perception without the need to reason – as is necessary for man – thus, their knowledge is more perfect than his. For this reason they are superior to him.

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Entities necessarily perceive all that takes place in the world *exterior* to them, for the ideas of their spirit are manifested to them as they take place. However, the domain of pure thought escapes them, for insofar as a thought is not expressed by a word, they cannot join in the necessary chain of *exterior* events.

Entities therefore cannot know human thoughts unless man reveals them *through his acts or through his word*s[34]. It follows that they have a view of the Future, which is restricted to a single realm by means of a partial realization. When an *unexpressed thought* prepares to disturb the anticipated unfolding of the Future, and it then takes place in reality, the Entities will be misguided in their prescience of the Future…

On the other hand, the Present and the Past are accessible to them, as least insofar as it does not exist in the realm of pure thought.

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The ancient and medieval theologians and philosophers wrote at length about the world of Entities. All of them concluded that the sidereal bodies, the stars, like all spiritual or material communities in our terrestrial world, have invisible governors, charged with leading them to the place which Providence has, for all eternity, determined.

[34] From this comes the need to *perform* an act or word. A mental welcome is usually ineffective. The "spoken word", through its deep-seated *instinctiveness*, takes on a power possessed by a heavy and ripened phrase, rightly *restrained* by the care that one takes to elaborate and construct it…It only finds its power under the form of *ritual formulae*: it is the repetition and importance given to its use that restores power to them.

Such was the belief of Eusebius Pamphilus in his "*Theological Solutions*", of Augustin in his "*Enchiridion*", of Albertus Magnus in his "*Four Coequals*", of Thomas Aquinas in his books on "*Spiritual Creatures*", of John Scott in the second book of "*Sentences*", and of Bishop William of Paris (who was an Alchemist and to whom are attributed the hermetic bas-reliefs of Notre-Dame) in his "*Sum of the Universe*".

Before them, Plotinus, Iamblichus, Pythagoras, Plato, Socrates, Moses, and all the mystics had reached the same conclusion.

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According to universal tradition, there are three types of Entity. Only terminology differs between races, religions and places.

Those in the First Order belong to the *supercelestial* world. They have no government over the things of the world, and perform no ministry. They are intellectual spheres, "pure spirits" in the complete sense of the word. They alone are turned towards the Absolute. Moreover they serve as the executive channel with regard to the median class.

Catholic Angeology has the *Seraphim*, *Cherubim* and *Thrones* in this class.

Those in the Second Order, or intermediary class, are situated in the *celestial* world. The ancient philosophers called them *mundane daimons*, since they did not work in the direct service of the Creator, but in the spheres of the World. These are the animators of the *Primum Mobile*. Catholic theologians class them as *Dominations*, *Powers* and *Virtues*. Kabbalists see them simply as the Angels of the spheres of Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the lunar planet. To this class also belong the geniuses of the Decans, Faces and Degrees, of the Zodiacal sphere or the Fixed Stars, and those of the Twelve Celestial Signs.

Finally, the third category is that of *terrestrial geniuses*. Hermetic philosophers placed them in four categories, according to the four elements (fire, air, water, earth). Origen, the Christian philosopher, tells us that they participate in our lives here below by guiding our actions, according to the nature peculiar to each of them. The Catholic theologians see in them the three final choirs of Angels, which include *Principalities*, *Archangels*, and *"guardian" Angels*[35].

The Hermetists assure us that these beings orient us towards the domain which is proper to them when we are, *in ourselves*, turned towards them *spiritually*.

It is for this reason it appears that the daimons of Fire follow the thoughts of higher souls, and guide them towards the contemplative life and of things sublime. The

[35] No correspondence with those of the Elements, besides.

daimons of Air make us reasonable people, preferring to awaken rational powers in us, freeing us to some measure from sensual and vital power. They lead us toward an active life.

The daimons of Water follow imagination and the senses. They lead us toward a sensual and voluptuous life. The daimons of Earth are of a still other nature, poorly defined by the ancients. One may admit that they are neutral in their action, and lead us towards a purely vegetative life, if we attach ourselves too closely to inanimate matter (avarice, indifference towards ideals, etc…).

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In these four elements (Fire, Air, Water, Earth) one shouldn't see the physical things defined in present day expression, but *symbolic essences*, with all that this analogy suggests.

Then our Reason will be able to conceive these Beings as *currents*, *intelligences*, *living things*, but with a rudimentary intelligence, for example, ignorant that elements different to theirs exist. We will return to them shortly, while studying "*Matter*", material support of talismanic "*Form*".

These *currents*, these forces, connect to us through our spiritual or sensual orientation. We establish a *contact* with them, and in their turn they take us in the exact direction of the beyond, *into the spiritual realms, which are their own*.

And if we visualize them in the course of metaphysical manifestations, either ecstatic or magical, we will be led to express them according to an exact mode, unchangeable whatever the individual who is the object. And herein is the key.

Human morphology alone does not people the psychic universe, for the thoughts of man and the games of his creative imagination are only one of the many aspects of Universal Life. Eternal substance thus assumes many forms in the heart of which strange creatures are manifested.

It is certain that these forms do not in fact assume the intuitive countenances given them by our imagination in its analogical reverie. These corporeal realizations are far from the feeble stability of tangible Matter. They are infinitely free, moveable, fluid and changeable.

But since our intellect intuitively acts to recognize Man as being the highest aspect of Form, and since logical experience gives him proof of this, it follows that rightly or wrongly we almost always attribute an anthropomorphic countenance to the entities which populate the eternal substratum[36].

[36] The *Astral* of occultists.

From this comes the fact that individual transcendental entities are frequently given a human appearance.

In fact, if we examine figure No. **11**, we will prove that the human form is the harmonious geometrical synthesis of all traditional graphic symbols comprising all possible correspondences of lines, dimensions and movements[37].

"Wherever the spirit can fashion this supreme organ, the revealer of its harmonies[38]", says Paul Richard, " the form of Man appears, more perfect than *the human state can be".*

But does the formal beauty in which we instinctively clothe them imply a moral beauty? Not at all! For we only perceive the *external side* of these beings, and not their *inner state*, which is only visible through experience and after these beings are revealed to us over a long time through their *actions*.

Until then, we only perceive one thing, an *intelligence* at work in a substance more refined than ours (and which creates an illusion for us), which it moulds, kneads, and transforms at will.

Also, the Beings, which live in the heart of the eternal Substratum, can fascinate us with an apparent beauty, proceeding from their essential superiority over us. But this is not a strong proof of Goodness and Purity. And these Beings have the same interest in us that we have for bees, which give us their honey. "The Gods", Shakespeare tells us, "serve men as men serve torches! They only illuminate them for their own use…"

Certainly it is possible for them to commune to a certain extent with the Superior Divine Power Himself, within the limits of their greater or lesser spirituality. Without doubt, power put into service of the most egotistical intelligence in existence is less frightening than the fearful and destructive stupidity of an obscuring Power. But for these Gods it is a necessity; man however great his holiness, cannot prolong his life except by destroying the life of other natural beings, be they vegetable or animal. The East speaks to us of "human livestock, fattened by the gods!" The West tells us that "God is a fire which burns!" and the mystics agree that it is enough to have been placed for a single instant in the presence of a beloved God so that, receiving the kiss of fire of these mysterious nuptials, "the soul is overcome in Him forever…".

Also if, as Martinez de Pasqually affirmed to his disciples, "Man is by right their Master", how many theurgists are nevertheless strong enough to approach these psychic Beings, and understand them rather than to intuit them, and to preserve themselves from the fatal "attraction" which constitutes this very method? Very few, no doubt! And yet this is the great secret of *operative Gnosis*, the redoubtable arcana of "Life Eternal", *known to the gods*, *and liberated from them*. This is why the Apostle could say that *Ignorance* is the worst of evils, since we are enslaved by the Archons.

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[37] See "*The Number of Gold*" by Matila Ghyka, an extraordinary study of the mystery of the Pentagram.
[38] P. Richard: *The Gods*.

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An abstract thing is impossible to visualize except in a familiar form.

So sculptors and painters have seen fit to give Angels a more or less large number of wings, in order to symbolize their more or less great spirituality of essence, or the image of a majestic old man to God, His "age" thereby evoking His Perpetuity

In the same way, the demons of popular legend are always horrible and menacing in their traditional representations, whatever the continent, whatever the race.

Now, in a theurgic or magic operation, it is the same.

The *higher consciousness sees* directly, *in their essence*, the beings in question. At this moment in time there is a contact, and interpenetration between the Operator and the Entity.

The *subconscious* receives this perception from the *higher consciousness*, a little like a vague intuition, poorly defined. To understand it, to express it in a physical sense, it uses images, and symbols, as does a Sybil. The key to these latter forms we will define as such.

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When we are dealing with a purely anthropomorphic form, a human form but with a more or less large number of specifics (wings, rays, glories, etc), we are dealing with a creature of the higher planes: celestial or supercelestial. The details of the *image* specify this for us.

When the visualized form is half-human and half-animal, the entity is clearly from a lower plane. The characteristic of its partial animality will define its true nature. As such were represented the gods of ancient Egypt, gods with heads of a lion, a lioness, a hawk, a cat, an ibis, etc., or the gnostic *Abraxas*, the man with the head of a cockerel, image of the Sun (the bird which announces the rising of this astral body).

When the visualized form is purely animal or monstrous, it is rare for it to act in a perfectly natural form. Usually the apparition will be composite. We can then be sure that this entity in question is close to us and that this should incite us to be suspicious. If we see wings, it will be more intellectually elevated than if we only see limbs. However, this would not confirm a certain moral superiority! Claws, horns, reptilian forms, creeping forms, a plurality of form, the impression of "swarming" should indicate certain danger to us.

If we simply "see" a vague or dull form, it comes from an unintelligent, natural power, at the limits of the tangible. Of such type is the famous "black veil" of Scottish tales, announcing death or mourning. (It is the veil, which separates this world from the other. It evokes something of the *unknown*).

If we have to deal with an auditory and not a visual phenomenon, the same keys will be useful. Our subconscious translates them according to the same rules. Let us quote from memory the screeching of the cartwheels of the Ankou[39], and the beating of the Washerwomen in the legends of Brittany.

Symbols and images awaken in us a link with the traditions we are familiar with, or restore our racial subconscious.

But, once more, let us note that these Entities are *powers*, *currents*, and nothing more. *We visualize them in two dimensions, but this should not convince you that they are two-dimensional beings. Perhaps they sometimes only have one dimension…*

We also translate certain natural powers and concepts according to identical rules. So we speak of the "Spectral fairy" which represents Death in the image of a skeleton armed with falsehood[40], or that of the political image of a country having its own image (that of the French Nation wears a Phrygian cap, the ancient symbol of emancipation), that Plenty has its Horn, that blind Fortune spins its Wheel, and that Love bends its bow!

These are *concepts*, vitalized by time immemorial, and visualized by equally immemorial custom.

The Holy Scriptures, the Gospel according to St. John, the books of the Prophets (Ezekiel, Daniel, etc…), the Apocalypse, all give us frequent representation of this type of image (the four horsemen of the Apocalypse, the Animals of Ezekiel, etc…).

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Time-honored experience has proven that evocations brought about by the same ritual generate identical manifestations. In the factors of *time*, *place* and *name*, the Powers are thus set in motion. *The Ritual is thus a true formula of transcendental physics, the operator being the prime matter subjected to the actions of this formula, being both the Object of the operation and also the Result.*

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[39] I am not familiar with Brittany legend, but apparently this refers to a gruesome legendary tradition of burying an unmarried person alive in a grave, so that their restless spirit would protect the graveyard. The moral: get married!– PV.

[40] I do not know this reference, which in French reads: « nous parlons de la 'fée Electricité', que nous représentons la Mort sous l'aspect d'un squelette armé d'une faux » – PV. Scythe ? –ed.

b. Egregores

We give the name *Egregore* to a Force generated by a powerful spiritual current and later fed at regular intervals, conforming to a rhythm in harmony with the Universal Life of the Cosmos, or to a meeting of *Entities* united by a common characteristic.

In the Invisible, outside of the physical perception of Man, there exist artificial beings, generated by devotion, enthusiasm or fanaticism, which we call egregores. These are the hearts of the great spiritual currents, good or evil. The *Mystical Church*, *Celestial Jerusalem*, the *Body of Christ*, and all such titles, are the qualifications, which give communion to the egregore of Catholicism. Freemasonry, Protestantism, Islam, and Buddhism have egregores. Great political ideologies have them too.

Psychically integrated through ritual initiation or through an intellectual adherence to these currents, the affiliate becomes one of its constitutive cells. He augments the power of the egregore through the qualities or faults which he possesses, and in exchange, the egregore isolates him from the external forces of the physical world, and with the collective force it had previously stored, greatly enhances the feeble means of activity of the man who joins with it. Instinctively, popular language gives the name of "circle" to an egregore, thus intuitively expressing the idea of a *circuit*. Between the constitutive cell and the egregore – that is to say, between the affiliate and the group – a sort of inner psychic circulation is thereby established.

This explains why opponents of such a *concept*, on studying the origin, nature and life of this *concept*, often end by joining with it or at least by espousing a part of the theories, even without their knowledge. They are connected to a current, which, as it is more powerful than those who are primitively linked to it, carries them unknowingly away from the road that they imagined they were following. If they were free of any affiliation[41], this action would only be the more brutal and strong.

This rule holds for all great currents of ideas: philosophical, religious and political.

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But a spiritual current cannot become *alive* in the occult sense of the word, unless rituals vitalize it. Egregores are *vitalized concepts*. This explains why only human associations having a ritual character (Catholic religion, Masonry, Martinism, etc) can expect to generate an egregore, and consequently, for it to endure for a long time.

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[41] This works on both a physical and psychic level: any scientific writer proposing a radically different theory to the norm will find him- or herself ostracized by the scientific community, as well as feeling the force of going against its egregore (for right or wrong), if he or she does not belong to another powerful egregore (perhaps a scientist trying to introduce astrological theory into astronomy will to some extent be shielded by the egregore of astrologers?) in the first place – PV.

The destruction of an egregore can only be rapidly achieved through the *death by fire* of its living members, the destruction of the symbols which concretize it or which are linked to it, as well as all the writings connected with it (rituals, archives, etc).

The egregore will be slowly destroyed when it is abandoned to itself, with no rituals, no spiritual current being generated through precise occult rules, which would perpetuate its existence.

The incineration of its living members and the writings connected with it, alone assure the destruction of the physical body and of the double of all beings or all things. A simple, ordinary death (without the total destruction of the *image*), while it removes material life, is not an obstacle to *astral* life. Moreover, a death accompanied by the shedding of blood will only strengthen the occult vitality of an egregore, by virtue of the mysterious power of *blood* when it is liberated under a *sacrificial* form.

This explains why the pagan persecutions against Christianity in fact only served to increase its abundance; equally, the fact that heretics and their writings were often destroyed by fire. Here one can see that the Catholic Church surmised the secret of the life of *egregores*.

The reactions of the egregore towards an expelled cell are often very dangerous, although always affecting a perfectly natural demeanor. Most often this rejection will considerably modify the destiny of the "excommunicated", a destiny already modified once before through the affiliation. When quitting an egregore, he would be prudent to integrate himself, even if only for a moment, with the idea of an equivalent but opposite power.

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Just as the constitutive cells of an egregore are drawn from humanity itself, form the material plane, so other constitutive cells of this egregore are extracted form the world of entities. Thus the egregore *lives* on the physical plane (where it acts through the intermediary of Man) and on the higher plane (where it acts through the intermediary of the Entities). It thus possesses a *body*, a *double*, a *soul*.

This has its equivalent in the triple Church: *militant* (terrestrial), *suffering* (astral), and *triumphant* (celestial).

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The rhythm of life of the egregore being assured through ritual, one may easily understand that the least disturbance of this ritual brings with it an identical disturbance

in the vital rhythm of the concept[42]. It is a little like a human organ which starts to function abnormally.

Once established and perpetuated through usage and time, a ritual cannot be modified without causing a weakening of the egregore. This explains why this secret is of particular importance in rituals of Initiation.

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Just as *Divine Names*, *Words of Power*, etc (that is to say, ritual definitions hallowed by custom), concurrently allow formulae, prayers and invocations (also hallowed by custom) to establish a spiritual rapport between Man and God, so also special and secret names, words and formulae are used to awaken and establish the egregore.

But if the passive life if this "vitalized concept" is assured through the mass of the faithful, its active life can only be assured by those certain members who are the most constant and the most qualified.

This implies that there is, of necessity, a hierarchal structure in all Associations. Equality, if one must have equality, can only be set up for the "inner circle" placed in charge of the egregore.

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Finally, the great cosmic laws and most particularly those relating to time, epochs, duration, must collaborate in the life of the egregore.

This explains why all great ceremonial rituals, be they religious or philosophical, are held at the equinoxes and the solstices, or on dates corresponding with these four great annual divisions, and their flows. Equally, the progression of the Stars is observed, as well as the influence, which can be obtained from a location, and orientation, etc[43]…

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The conventional *image* of an egregore, its mental representation, equate to a reality in the *astral plane* or immediate hyperphysical world. Republic, Country, Justice,

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[42] From this arises the certain occult efficacy of a *profanation*, which consists of a *revelation* or public *exposition* of that which should remain hidden. (the French says: "d'où l'efficience occulte certaine d'une *profanation*, laquelle peut ne consister qu'en une *divulgation* ou une *exposition* publique de ce qui devait demeurer caché :. –PV)

[43] We need look no further than the Catholic Church for an example of the astronomical observations necessary to determine Easter, the Eastward orientation, etc – PV.

War and Famine are images of egregores. Man, in visualizing these concepts, necessarily anthropomorphizes them. In the Divine Plane, where everything is equated to a *numeration*, to a *divine number*, it is the “sign” or seal (*sigillum*), which concretizes the egregore.

Such are, successively, the Seal of Solomon or Hexagram, the Pentagram or Star of David[44], the Latin Cross, the Masonic Triangle and the innumerable signs and seals, representing Entities, which are transmitted to us in the books of Magic and Kabbalah.

All egregores must therefore possess a *sign*, characteristic of its nature, its ends, its means.

Regarding the affiliate, this sign is both a *protection*, a *support* and a *point of contact*. It thereby becomes a true Pentacle[45].

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When an egregore has lived for a long time, it acquires a relatively independent existence. Then it no longer obeys the impulses, which the masters of the sect transmit to it through the intermediary of ritual, and, no longer a docile slave, it often becomes a fierce tyrant. This explains why, quite often, a movement later deviates far from its originally declared goals. Also, the egregore can affect the material. The secret of conquering an egregore through *evoking* it was a secret known to the priests of Rome.

The psychic formation of egregores had long been described in many works of occultism. The rules of yoga form part of them. The “*Spiritual Exercises of St. Ignatius*”, a work known to all the disciples of the Jesuits, is also a part of this body of work.

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The occult life of egregores is assured through processes identical to those used by Magic to vivify those forces called *elementaries*. The blood of victims (holocausts of adoration or expiation), aromatic resins, frankincense, myrrh, etc., (the blood of vegetables), the visualization of a concretizing image, mental currents, chains of union, etc., form part of this animating and preserving ritual book of egregores.

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[44] Note that Ambelain calls the Hexagram (Macrocosm) the *Seal of Solomon* and the Pentagram (Microcosm) the *Star of David*, contrary to the usual modern usage of the six-pointed star as the *Star of David* – PV.

[45] The *Shield* of a very old family is its Pentacle, the *Genealogical Tree* its “magical” chain. “Suddenly the descendants form but one Being”, said Maurice Barrès.

The material life of egregores is assured through the number of their members, their discipline, their spiritual union, their strict observance of the vivifying and preserving rituals.

Equally assured is the life of currents of sympathy or antipathy, generated in the profane world, and extremely harmful to the vitalization of concepts as well as their actions. All the more reason that the processes of *occult action* through traditional Magic and Theurgy are powerful means of application or combat regarding egregores, so long as their power is in harmony with the aforementioned concepts. This explains why sacrilege and profanation have, in all times, been considered to be religious crimes.

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We now come to explain the role and purpose of the Masonic "Chain of Union". Generator and animator of the Egregore of the *Order*, it has no other purpose than that of sending into the "spiritual realms" closed to carnal senses and to their action, currents of power to generate a *metaphysical being*, free from all anthropomorphism. Issuing from this human assembly, born from its will and its ideal substance, this *being* of another world becomes the God-leader. A reproduction of the directing principle of Freemasonry and desiring the *power born* from the majority, it will only become the *authority* when it has *extracted* it from them. Then it becomes the *Masonic "spirit"*, the true egregore of the Order.

c. The "Realm of Shadows"

Beings who, either being malefic by nature or because of their point of involution, seek every possible means to safeguard their existence thus defined, by assuring themselves of the correct *conditions*, have already found a realm ON EARTH.

This is the *cone of shadow*, which the earth carries behind it, sweeping across interstellar space, and which solar light never directly penetrates; only the *full* Moon reflects it there, at the time when the two luminaries are in opposition.

All beings, in order to develop and subsist, consciously or unconsciously seek the environment, which can assure it both of possible growth and sufficient nourishment (physical or psychic).

It is logical to state that those beings inimical to Light will assemble themselves in the Shadows, and an examination of material Nature proves to us the regular nocturnal nature of animals and insects which crawl in shade and humidity.

Physical light is destructive to them, but also a purifier, in its most material aspect: Fire.

Left to itself, Water corrupts[46] everything sooner or later, since it can itself serve as an external and relative purifier.

Also, if left to itself, Fire can extinguish itself, but can never corrupt itself.

And in Nature, dark, shadowy and humid places express through themselves as much as through the fauna and flora, which haunt them, their equivocal, perfidious or malefic nature.

In parallel, if the Night hatches errors, hauntings, nightmares, the Day makes them flee and restores serenity to the human soul which was prey to the agonies of the Unknown.

This is why the works of low Magic, those dark rites undertaken with egotistic or criminal intent, and even simply material gain, require the night in general, and more particularly a night with no moon, in order to obtain the maximum obscurity.

It is thus that, *in all times and in all places*, the night of the New Moon, when the Night Star is conjoined with the Sun and reflects none if its rays, is one of charms and enchantments. Still more particularly reserved is the *night of the New Moon (Néoménie) of the Winter Solstice*, when the Sun is most feeble and when the nocturnal hours are the longest.

At midnight, or better still, at the middle of the night[47], the black magician finds himself in the very center of the cone of shadow, literally surrounded by all the obscure creatures that gravitate there.

On the other hand, the night of the Full Moon of the Summer Solstice, the famous Night of St. John (which is not, in occult terms, the date given on a calendar), sees the greatest moment for the activity of the Forces of Light against the notorious cone of shadow. In fact, the Moon in her fullness then reflects the ardent solar light[48]. And if, rather than midnight, we choose midday as the hour of observation; we can say that the influences of the infamous cone of shadow have been reduced to the maximum extent. The cone no longer pours out its sinister and darkening rays over our heads. At the zenith, the Sun comes to its apogee and, from Earth to Heaven, at the Nadir; the Moon reflects the intense rays of the God of Day into the cone of shadow.

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[46] i.e. rusts, oxidizes – PV.
[47] That is, at the exact midpoint between sunset and sunrise – PV.
[48] From this comes the *Wésak* of Lamaism.

We conclude that physical Light must thwart all those beings, which are different to us in terms of their essence, since, in order to unite with them, the magician[49] seeks a time and creates a natural ambience from which this same Light is carefully excluded.

He, who wishes to fight with like arms against the malefic action of black entities, should realize the need to take time to investigate and find a natural ambience, which would be absolutely hostile for them.

Let us note in passing that along with St. John of Summer, Easter is an annual date reserved for all theurgic work.

Easter is always on a Sunday, day of the Sun (*sol dii*[50]) and the first following the full Moon after the Spring Equinox, annual and monthly time when a part of the Moon lights to the maximum the cone of shadow, and where the sun, coming into Celestial Aries (sign of the Lamb), mounts once more towards the sidereal horizon.

From this comes the legend which tells of the Rose+Croix assembled in the crypt of a Cathedral at the stroke of midday, on Easter day, come from all parts of the world to give account of their mission[51].

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The cone of shadow is an egregore in the current sense of the word. A *composite*, it is at the same time a *unity*.

If we could use an image, we would say that, if we consider the Earth to be a living being, the luminous cone, which leaves it towards the sun, is the *Soul*, the material globe is the *Body*, and the cone of shadow is the *Astral Body*.

The luminous cone is its *conscious*, the material globe the *unconscious* and the cone of shadow the *subconscious*.

In taking one's nourishment habitually from the flesh and blood of an animal, one psychically incorporates the qualities and vices of that animal. Now, the cone of shadow is made from the least noble and the least pure elements of men who have departed their terrestrial skin.

This cone is the dolorous abode of trials, *where all insufficiently purified souls linger*, in order to consummate their second death by shedding their astral form. Pythagoras called this place (as did all occult Hellenists besides) the "Abyss of Hecate", and also the "Field of Persephone". There, in this tenebrous abyss, reside all souls, which

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[49] That is the black magician mentioned earlier. –ed.

[50] Latin – PV.

[51] It appears that Ambelain has Easter marked down as the famous 'Day 'C' of the *Fama Fraternitatis*, when all the members of the *Order of the Rosy Cross* assembled once a year to give account of their activities, or provide an excuse for their absence – PV.

are still clothed in their fluidic envelope, their astral body. This is earthly hell, with the esoteric Cerberus guarding the Gates.

According to the individual case, the cone of shadow can perhaps be Hell or the true Purgatory, which is spoken of, in Christian theology.

These souls, prisoners in an astral body not yet dissolved because of their own will, enrobed in its fluidic atmosphere, suffer a real martyrdom in this place, as prey to the agonizing assault of specters, born from their vices, from their remorse, and which, like all beings, wish to survive…

These specters, expelled from the cadaver of flesh through their very widowhood and its rapid decomposition, have elected to live in the double, the fluidic nimbus covering the soul, and seek to prolong their parasitic existence by simply forcing themselves upon the souls of those who tolerate it.

Now, this very tolerance assures that soul of a prolongation of his stay in this place of suffering. One the other hand, the purification of the Soul is the required state for his liberation from the tenebrous sojourn. This law was formulated by Egyptian asceticism thus: “None may approach the Throne of Osiris without first being purified by Water and by Fire”. That is to say, having first rejected the material body (Water) and the astral body (Fire).

In this we see the inner torment, frightening and endless, of the human Soul who is prey to the perpetual dilemma: reject the specters born of his desires and his links with the material world and liberate himself; or tolerate them and become their slave.

In principle, the cone of shadow is only a domain of passing trials, a purgatory. For those alone who willingly perpetuate their sojourn, or who are bound to that place beyond the limits of the flesh through some intellectual pact with the malefic beings who also live there, or with the very egregore of the cone, it becomes the bottomless pit spoken of in the Scriptures, hell.

Towards the summit of the cone, farther away from the earth, the material shadows are less dense; and consequently the spiritual shadows too. It is at the very summit, at the infinitesimal point where the shadows and solar rays are joined, what the symbolic “Gates” are situated, spoken of in esoteric tradition: these “Gates” which must be passed to liberate the terrestrial World.

This is why the lower regions of the cone of shadow are more dense in evil than its summit, where imperfectly purified souls, despite everything, may discern through some vague twilight, the Hidden Light beyond the half-open “Gates”…

Finally, the astral “shells”, the fluidic doubles, abandoned by those finally liberated souls, become so many means of manifestation for the perverse beings which haunt the cone permanently. These doubles, these shells, provide evil “daimons” with the

primary passive matter necessary for their *active will* to disturb and pervert our physical world.

From this we see the absolute need to purify the cone of shadow.

This purification can take on many forms: dissolution of astral shells, exorcisms against malefic beings, etc…

All these activities constitute the whole of *Theurgy*.

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The very soul of the cone of shadows has been personified in the expression *Satan*. Shitâne, Saïtan, Sathan and Set are eastern variation of the same name, signifying in Hebrew "across". This is why he is also called "*the Adversary*".

He is the Very Low One, the God of the Realm of Darkness. One may give him a more precise definition in saying that he is the semi-conscious spirit (we use the word 'conscious' as an accountable synonym) of this realm, which is limited in Space, and constitutes the Cone of Shadow.

If one absorbs Shadow and Ignorance and Evil, as others absorb Light and Spirit, one will think with some logic that it is there that all creatures live, conscious or not, which through affinity fear the *luminous vibrations* and find shelter in the domain which is most kindred with nothingness.

The Soul of this realm, the Black Egregore, when it is personified or manifests itself, has various names. It is called Satan, Behemoth, and Leviathan, to the Christian or the Talmudist. He is the god avid for blood, sexual impurity, and all concepts of hate or intolerance. He will have as minister Nero as well as Torquemada, Attila as Simon de Montfort. But, just because of his vastness and complexity, or because Disorder is his essence, and prevents his personification, men will never agree on his precise definition and personification. Nevertheless he is found in the fundament of all that we call Evil, Ignorance, Destruction and Nothingness.

In "*Faust*" we see Mephistopheles affirming this: "I am the Spirit which is always denied, and that with good reason, for all that exists merits being utterly destroyed, and it would be much better if nothing existed. Also, all that you call by, destruction, corruption, sickness, in a word: Evil, this is my element!"

Effectively, we see from experience that everything obtained by the means of ordinary Magic (low Magic, and not Theurgy), however good the original intent, usually turns against the interest of the petitioner and then against those mixed up in the affair[52]. Sooner or later the *currents* used return to their true nature and bestow the fruits, which

[52] In French: « *au contraire des intérêts du demandeur et des tiers mêlés à l'affaire* » - PV.

are theirs. "When we lie and dupe", retorted the demon of Faust cynically, "we give what is right and proper!"

Purity is contrary to him. All pure thoughts emitted during the night will meet with a resistance equal to the strength of that emission, a resistance that does not exist during the day.

Who has not felt his hold? The man, who wakes during the night, a little after midnight, finds himself in a state different to that in which he was before going to sleep. He will be exposed to a type of psychic weakness, which he did not feel when the sun bathed the hemisphere with its rays. The cause is not his short passage through the world of sleep. Sleep offers total security. But a door has been closed on this foreign land, which allows the being to renew himself. The bad influence comes from the shadows themselves, since all that is contained in the cone of shadow of the Earth, all this mass of hostility and millenary hate, returns against the living.

The power of temptation is nocturnal because the refuse of the world, which serves jealousy, acts on man to make him regress. Then old desires which one believed dead resurface, for they have found food in ambient shells and avid thought-forms in order to materialize in the aura of man, in elements similar to themselves, from which nocturnal matter takes its life.

The cone of the shadow of the earth is small in comparison with the sidereal immensity, but it is immense in terms of the planet itself. It is, we repeat, the place of destruction, of dissociation, of souls who have condemned themselves to return to nothingness by refusing the saving work of fighting against those forces, which tempt and swallow them up. The psychic influence of the *place of death* acts upon the living through *anguish*, *disgust*, then *despair*. For it is nocturnal despair which has no remedy save the coming of the Morning light.

With the shadow of the night comes the reign of Satan, or Azrael, god of Death. It is through his power that the breath of the dying is more fragile in these hours, and one breathes his last at this time more often than during the diurnal part of the day. Unconsciously, thoughtless people have called *mid-night* "the hours of Crimes"…

These are the hours, which have always been chosen by the priests of the Troubled Realm, the followers of the Most Low, to perpetuate the rites of madness, crime or debauchery.

But Satan himself is only an image, a name, cast like tinsel on the emptiness, on the nothingness…

The cone of shadow is an *abyss*, and to define it through personification is to lessen the horror of its control.

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The Moon itself, satellite of the Earth, plays an equivalent role in this respect.

If, outside of the influence of the Sun, it serves as a reflector of the solar light, if it is then the sole element susceptible of projecting light in the shade of the cone of darkness, it serves in its other phases as the intercepting screen of these same solar rays.

Thus the Néoménies, or conjunction of the Sun and Moon (new moon) is a monthly date reserved for operations of low magic. In effect, at that very moment, the Moon intercepts the solar rays. Now, studies in Astrology show the funereal role, played in human destiny by this astral aspect, with regard to events and moral changes undergone by the psyche.

This is explained by the fact that the beneficial solar influences do not arrive directly on our globe. It is the same for all stars with which the Moon *seems* (in the astrological heavens) to be in conjunction or to influence the conjunction. The physical and moral qualities implied by planetary symbolism to each of the planets will be corrupted by the interposition of this satellite between the star and the earth (we say 'corrupted' as meaning *materialized*, and not weakened…).

Regarding the Moon itself, seers have often had curious intuitive thoughts about it, corresponding to astrological observations and with esoteric philosophy.

Catherine Emmerich, the famous seer, described the Moon thus:

"The Moon is cold and stony, full of high mountains and deep troughs. It exercises in turn an attraction and a pressure upon the Earth. Then it seems men become melancholic. I have observed many beings whose forms vaguely resemble the human figure, and who always flee towards the shadows before the light, at the bottom of gorges and caverns, as if they were ashamed of themselves. One could say that they have a bad conscience. I see that more often towards the center of the Moon. There I no longer see worship offered to God[53]".

[53] Life of Catherine Emmerlich. III, 15 to 18,

IV. THE OPERATIONS

A. Preliminary Notes

According to Tradition, the "Book of Wisdom", attributed to Solomon and in reality a work of the Hellenistic Jews of the Alexandrian age, is especially revelatory. The Invocation of Solomon to Divine WISDOM is full of esoteric teaching.

According to Henry Khunrath, ("Amphitheater of Eternal Wisdom") the "Song of Songs" contained the mysteries of Unitive Life; the "Book of Proverbs", attributed to Solomon, contained the mysteries of Purificative Life; and the "Book of Ecclesiastes", which had Jesus ben Sirach as its author, revealed those of the Illuminative Life.

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For the inner evocation of Divine WISDOM (Chokmaël, the Divine Spirit of the Sephira), one should study the diagram by Khunrath in the "Amphitheater of Eternal Wisdom", titled "Laboratory". There one may see the speculative Alchemist, engaged in searching for the Ergon, and kneeling before the "Book", the Pentagram and another Pentacle. The light issues from a seven-branched lamp behind him, and he kneels with his arms crossed, his shadow forming the sign of Redemption ("In *Cruce* Salus")...The words of the prayer are those of Psalm 15 in the Vulgate. According to certain commentators, Elohim sends the Angel Chokmaël. The perfume used is pure Incense.

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Sédir gives the repertory of Rosicrucian "Keys" of spiritual Alchemy in the work: "The Rosy Cross", page 196 onwards, according to the works of Franz Hartmann.

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In his work on the Kabbalah, Papus said this, citing Kircher:

"The 32 Paths of Wisdom" are the luminous Paths (Cinneroth) by which *holy men of God* hope, after prolonged *custom*, prolonged *experience* of Divine things, and extended and deep *meditation* of them, to reach the hidden center. When Kabbalists wish to talk with God by means of such a Way, they proceed thus:

1. In preparation prior to the exercise, they consult the 32 places of the first Chapter of Genesis (Sepher Bereshit), that is to say the "Ways of Created Things", making a study of them;

2. Then, by mean of certain Prayers, drawn from the Hebrew name of ELOHIM (and its derivatives), they pray to God to give them the plenitude of Light necessary for the Way sought, and they *imagine themselves*, through *suitable Ceremonies*, that they are *adepts* (adeptus: being acquired) to the Light of WISDOM (Chokmah), so much that they hold, through their unshakable faith, *to the Heart of the World* to ask Him".



Part of illustration of Khunrath's Laboratory, showing the elements mentioned in R. Ambelain's text[54].

So that Prayer may thenceforth have a greater power, they use the NAME of Forty-Two Letters, and through this, are certain that they will receive what they ask for. "(N.B. The Name of 42 Letters is indicated in the Tree of Life of Kircher, who gives the 72 Names, and after this page reproduces the flyleaf in the work of Papus, The Qabbalah)"[55]. In fact, it acts by means of a veritable *litany*.

[54] This image is not in the original book, and is included for interest – PV.
[55] Niclaus, Editor.

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There are 22 Divine Names, each of three letters, composed of the Yod and Heh, and preceded by one of the 22 letters of the Hebrew Alphabet.

By adding the five terminal letters (Kaph, Mem, Nun, Peh and Tzaddi), one now has a series of 27 Divine Names, equivalent to the 28 Lunar Mansions.

One should also note that the Hebrew Alphabet includes 22 Consonants, it also includes 5 principal Vowel Points (not taking into account their various nuances: long, semi-long and short, which are only variable "finesses" with probable different Jewish roots).

The Hebrew Alphabet is therefore in reality – like all oriental alphabets – purely lunar, since it is subsumed under the number 27:

22 consonant characters
5 vowel characters
__
27 characters

These five vowels are: A, E, I, O, U (ou).

If we class them in decreasing order, going from the most sharp to the most flat[56], we get this order: I, E, O, U, A (Iéo-oua[57]).

Then the vocal cords naturally exteriorize these vowel-sounds, and those consonant-sounds are necessarily articulated with the help of the tongue, teeth and palate (on the Name of Forty-Two Letters, see "History of Esoteric Doctrines" by J. Marquès-Rivière).

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The Kabbalah teaches that Man exactly represents within himself the constitution of the entire Universe. From this comes his title of *Microcosm*.

The Kabbalah also teaches that Matter is an adjunction, *created after all Beings, consecutive with the Fall of Adam*.

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[56] In French accents are categorized as '*aiguë*', sharp or right-pointing, and '*grave*', flat or left-pointing-PV.
[57] AEIOU is pronounced 'oo' or 'o*u*' in French, and IEOUA is pronounced 'eeayooah' or 'Iéo-oua' in French – PV.

Man is composed of:

Neschamah	= Divine Spark	= the letter Shin (ש)
Ruach	= Mediator	= the letter Aleph (א)
Nephesch	= Form, inferior Principle	= the letter Mem (מ)

Man has been *emanated* as Neschamah. But this “Divine Spark” was polarized; there was a “Neschamah-male” and a “Neschamah-female” side. Genesis tells us that “God made Man in His Image, male and female created He them”. So we are led to see in Adam Kadmon the presence of the association: “Chokmah-Binah”.

He then sub-multiplied, divided into a series of beings, *also androgyne* (the Kabbalah probably gives us the origin of androgyne human Souls, the *Ishim* of the “Kingdom” of Malkuth).

Then, after the Fall, these Souls *materialized* and *disunited*, giving birth to the male and female individuals of carnal Humanity. Their collectivity forms the Human Terrestrial Being, “*Cosmic Man*”, animating the material World, in which, through this polarization; is the contradiction, the duality.

The Kabbalah therefore believes in *Pre-existence* and in *Reincarnation*.

We should note that the Form of Adam Kadmon (Nephesch) is not fallen Matter in our understanding.

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The highest level of existence which a susceptible being can attain (there are seven, which in the Zohar are called the “Seven Tabernacles”), is the *Holy of Holies*, *where all Souls* go to reunite with the Supreme Soul and to *complete themselves* the ones in the others. There, all re-enter *Unity* and *Perfection*, all merge into a single “*Thought*”, *which spreads throughout the Universe and fills it completely* (In this he acts in the total Universe and not just in the material Universe which falls under the control of our senses).

But the basis of this “Thought”, the Light which is hidden within it, can neither be grasped nor known: one can only grasp the “Thought” which emanates from it. Finally, in this state the Creature cannot distinguish himself from the Creator, for the same “Thought” illuminates them; the same will animates them. The (collective?) Soul as well as God, thus orders the Universe (visible and invisible) and He who gives the orders, God (God “in the world”, that is, *manifested*), this God accomplishes it.

The Name of Three Letters – Emesh – (formed by the three letters Aleph-Mem-Shin) gives the Trinity of the Kabbalists:

Shin (ש)	= God-Spirit	= Neschamah	
Aleph (א)	= God-Mediator	= Ruach	= Adam Kadmon
Mem (מ)	= God-Universe	= Nephesch	

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The Sephirotic Tree is thus at the same time:

- The *manifestation* of God Himself, or SHEKINAH.
- Adam Kadmon, first emanation of Manifested God,
- All the androgyne Souls ("Kingdom" of the Ishim)[58].

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The three Pillars of the Tree equate to the three manifestations of these various states: male, neuter, female.

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The "*Fifty Gates of Intelligence*" originate in the *five median Sephiroth*, encircling Tiphereth and joined with it.

They are thus born from Netzach, Hod, Geburah, Chesed (Gedulah) and Tiphereth, ending with Netzach.

Each Sephira sees the entire Tree reflected within it. There are therefore fifty combinations, formed from one of the five each containing the ten others.

Another Sephirotic series generates the "*Fifty Gates*". These are the seven first Sephiroth, going from the base of the Tree. They are formed from the combination of the seven Sephiroth in question with themselves. This second series begins in Malkuth, and ends at Binah, crossing: Yesod, Netzach, Hod, Tiphereth, Geburah, Chesed.

Thus there are 7 x 7 Sephiroth = 49 "Gates", the 50th being Binah.

Each of these seven corresponds to each of the seven Liberal Arts (see the symbolic ladder of the "Knights Kadosh" of Freemasonry).

[58] The *Ishim*, final choir of celestial beings, equivalent to the glorified human Souls. This is the tenth of the angelic choirs.

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The two names of Yehovah and Adonai express Mercy and Power respectively. They form the combination Yahadonaï (Aleph-Heh-Daleth-Vav-Nun-Yod). This is the name of *seven* letters[59]. This Name of Power expressed the desire of Pious Man to be in union with God, and at the same time with the Divine Unity. It is the affirmation of faith (Amon or Omon)[60]. In all circumstances of Life, the mystic pronounces this collection of letters, so operating the liaison of the two Sacred Names.

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The four letters of Adonai can be arranged in 24 transpositions. These are the 24 tribunals for the 24 hours of the day and night. And the 24 mysterious names of the 24 Elders of the Apocalypse.

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A pious silence also constitutes the supreme adoration of God. Nevertheless one should not believe that this pious silence is devoid of all intelligence, in the manner of modern pseudo-mystic Christians.

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"He who prays must strive to engage the Names by all the bonds of a harmonious meditation on his object. All his desires are thereby granted, as well as the individual desires of the Assembly. The request, which must be addressed to the Lord, is normally composed of nine parts. It is made, either alphabetically or by evoking the Attributes of God, which are: Merciful, Gracious, etc (see the Divine Names of the Koran, in parallel). These Names are those of the decade: Eheieh, Yah, Yod-Heh-Vav-Heh, El, Elohim, Jehovah Tzabaoth, Shaddai, Adonai[61]. Or also by the evocation of the Ten Sephiroth, beginning with Malkuth, Yesod, Hod, Netzach, Tiphereth, Geburah, Chesed, Binah, Chokmah and ending with Kether. Or again by the evocation of *the Just Ones*,(Tzaddikim) who are the Patriarchs, Prophets and Kings. Or by the Canticles and Praises in which are found the true Tradition or "Kabbalah".

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[59] I have faithfully translated this portion of the text although it makes no sense. We are told that the name is made up of seven letters but Ambelain only lists six! Also, five sections later he lists the same name as having eight letters! This latter is the most correct, as it is made up of Yod-Heh-Vav-Heh and Adonai (aleph-Daleth-Nun-Yod) and rendered: Yod-Aleph-Heh-Daleth-Vau-Nun-Heh-Yod by kabbalists as symbolizing the union with God Ambelain describes. – PV.

[60] The gematria of AMEN (Aleph-Mem-Nun) is 91, the same as that of the union of the Divine Names, YHVH and Adonai just mentioned.

[61] That is, the Divine Names of the Ten Sephiroth, of which some are, listed here – PV.

"The Prayer is improved further if one knows how to command the "forms" of his Lord as is proper, or else if one knows how to climb from Below to On High, or if one knows how to make the influx (shefa) descend from On High to Below. Whatever one does, in all the "Nine Manners of Proceeding" the greatest focus (kavannah) is required. For of those who do not pray in the correct manner, it is said: "those who scorn me shall be scoffed at" (I Sam. 11-30)[62]".

Sefer Dezeniutha

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Note that the Kings mentioned here are not those of the Old Testament, historical or political personages! One needs to understand what the Sefer intends by this word which we are going to study.

This expression 'Kings' is in fact symbolic. It is said in the Sefer Dezeniutha that there are seven kings who were not able to subsist. The "Thirteen Kings" represent the attribute of Mercies, opposed to the attribute of Severity, which goes under the name of the Seven Kings of Edom. The Thirteen Kings correspond to a part of the Tetragrammaton (Yod-Heh-Vav-Heh) and to its twelve transpositions[63].

According to the principle that each transposition (tzeruf) of the 13 Chavayoth contains great marvels and encloses profound secrets, Kabbalists have drawn certain conclusions regarding verses or many parts of verses whose words are composed of letters, in which sometimes the first and sometimes the last letters regularly reproduce the holy Tetragrammaton.

So it is that the combination Yod-Heh-Vav-Heh mysteriously contains the words: "Ithallel Hamitallel Haçeketh v'iadeah" signifying "may He be glorified, He who glorifies me because He has Knowledge and He knows me …". The four first letters of these words form the Tetragrammaton.

Kabbalists have remarked that, in the sacerdotal Benediction, reported in verses 24, 25 and 26 of the fourth[64] Chapter of "Numbers", there are thirteen Yods. These symbolize the "thirteen drops of balm", an idea relating to the quality of Mercy[65], expressed in the Thirteen Kings.

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[62] I could not find the reference in the Old Testament – PV.

[63] Remember that two of the letters are the same so the maximum transpositions possible are 4 x 3 = 12 = PV.

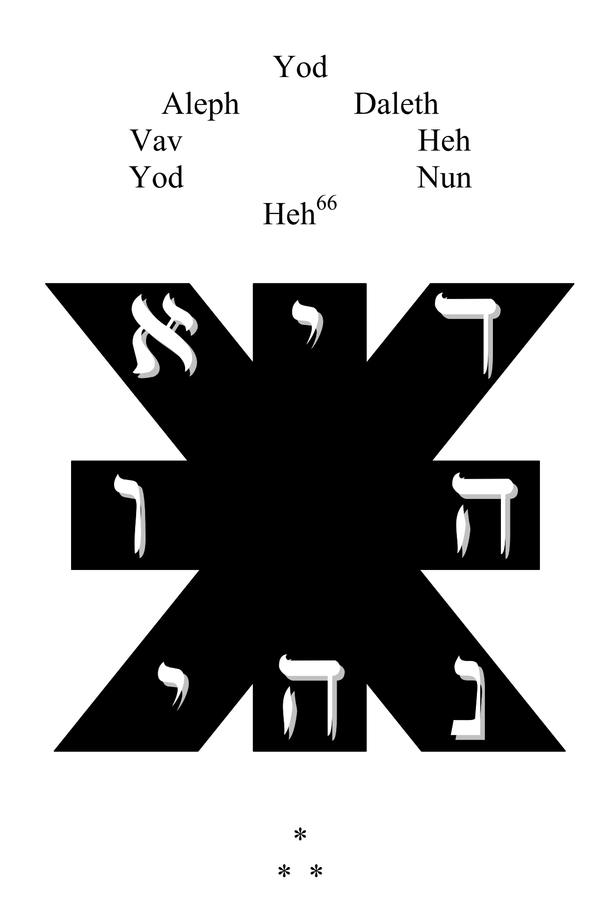
[64] In fact this should be Numbers Ch. 6, verses 24 – 26: "The Lord bless thee and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." Each verse in fact begins with a Yod.– PV.

[65] The kabbalistic "thirteen attributes of Mercy" derives from Exodus 33:18-34:8 – ed.

These Eight Letters form the sacred Name Yahadonaï. One lays them out in an octagon to form a Latin cross and a cross of St. Andrew placed one upon the other. They then constitute a Talisman or Pentacle of universal Benediction.

For example:

Yod
Aleph Daleth
Vav Heh
Yod Nun
Heh[66]



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In the Tetragrammaton, one finds the two great Divine Couples: *Yod* – the Father and *Heh* – the Mother, to which correspond: *Vav* – the Son, issued from the two, and *Heh* – the Daughter, reflection of her Mother. The Son and Daughter are also the King and Queen, the Bridegroom and the Bride (Tiphereth and Malkuth[67]).

[66] I have added the diagram to clarify the description – PV.

[67] Sometimes referred to as '*Malkah'* (מלכה), the Queen or '*Kalah'* (כלה), the Bride, titles of Malkuth when considered as the spouse of 'Zair Anpin' (זאו׳ר אנפ׳ן), the Microprosopus. – PV.

B. Daily Teachings on the XXII Paths

a. The Role of the "Schema" or Prayer, In the Awakening of the Ruach Elohim

Man is thus a quadruple composite, formed from the Image of the great "Tree of Life". In him, created in the Divine image as Genesis tells us, are found the four Worlds of Emanation, but these Worlds are in that case the *levels* of his essence, equivalent to the *states of consciousness*, and no longer bear the same names.

The world of Aziluth, that domain where God alone manifests Himself in His ten essential *Personae*, corresponds to the pure spirit of Man, which in the Kabbalah is called *Neschamah*. This is the eternal, higher Soul.

The world of Briah, the domain where the Divine *Personae* become "manifestations" which are already individualized, (Principal Archangels of the Ten Orders), corresponds to the *instantaneous manifestation* of this eternal, higher Soul. The first is the *self*, imperishable, eternal, the divine spark of the Adamic myth. The second is the fortuitous aspect, the consequence of his preceding lives, the momentary result of these. It is the "point" which makes Adam eternal. It is also called the *mens*. As it draws its manifestation from the Divine animating fraction of the created Universe, it therefore depends on Malkuth, the Queen, last and lowest phase of the Divine manifestation itself. It is this that Kabbalists call *Ruach*. It is the "glorious body" of the theologians.

In the world of Yetzirah, the purely creator aspect of the preceding "planes", corresponds to our carnal life, made up of all the miniscule souls animating our cells. We already know that the Archangel of a Sephira is a collective soul, and our Ruach is our collective and general soul. Thus, Yetzirah being the specific souls issued from the Sephirotic Archangel, it must correspond in us to another world, from which are born our cell-souls, which constitute our present *me*. This inferior soul is the *Nephesh*.

Finally, the world of Assiah, the last aspect of Divine Creation, equates to *G'uph*. This is our fleshy envelope, with its reactions and its *subconscious* life.

Reflecting the "Qlippoth", in an analogical relationship with the Inverted Tree, a final spark smolders within us. This is the *Habal of Garbim*, or the "spirit-of-bones". It lives in the heart of our skeleton, and justifies the use of funereal debris in certain rituals of lower magic (skull, tibias, etc). Because it is the final step of the Divine spark emanated from Aziluth, it is also the last hope of our survival. When it is extinguished, that which was a *living* being is definitively departed into the great night of *Ain*, after having passed through all the grades of the Qlippoth, thus having passed through the three ultimate "Valleys": of Sleep, Death, Forgetfulness.

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We have thus explained that, in us, *Ruach* puts us in contact with Malkuth. Because we are in Malkuth, the "Mother", Malkuth is within us. If we reintegrate ourselves into its aspects and higher planes, we will enter into the hall of the Divine. Since Malkuth is in the Lower Pair, it is in the Microprosopus. So the Mother is one with the Father, and we also… As the Father is one with the Ancient of Days, and as we are in him, so we are also within the Ancient of Days.

So if we recapitulate the steps of our *Reintegration* into the Divine, we can state the process as follows:

1. Man is a reduction of the Universe, an image of God. We carry in us a spark emanated from the "MOTHER" (Malkuth). If we bring this spark to life, we allow the Divine essence of the "MOTHER" to penetrate us, and we assimilate it. *When the "MOTHER" is within us, we are, by the channel of analogical correspondence, in the "MOTHER".*

2. If the "MOTHER" is *one* with the Son (or Father), being in the "MOTHER", we are in the Son, and the "MOTHER" being in us, the SON is also there…

3. If the SON (or Father) is one with the FATHER (or Ancient of Days), then the SON is within us, and the FATHER is also within us. And if we are in the SON, we are in the FATHER too…

These three postulates flow from the very concept of the Divine TRI-UNITY.

And so, the key to all success resides in the art of awakening in us the Divine spark emanating from the "MOTHER". How? This is the purpose of the Chapters, which follow.

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From the beginning of this study, let us remember that, by virtue of the correspondences given, Ruach Elohim is synonymous with the Holy Spirit, and synonymous with the Mother (Malkuth).

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When we meditate, untimely thoughts emerge out of the subconscious, and throw disturbances into our ideas. This is an indication that inner purification should be followed before anything else is done.

Now, if we focus on our *Eloï*, or personal deity, chosen from among the multiple aspects of the One Divinity, we impregnate ourselves with *affection* and *knowledge* at the same time, because we establish a point of spiritual contact between an affective and initiatic source and ourselves.

On the other hand, if we take for our object of meditation something in the material realm (a flower, a rock, etc), we would not achieve this so easily, for *these objects are not centers of energy for affectivity and knowledge*.

To clean the deepest parts of our individuality, such is the task which is a duty in our spiritual life. The most successful and rapid active means to achieve this is, without fear of contradiction, *meditation*. How should we meditate? How may we *truly* purify ourselves?

The *schema*[68] furnishes the means. It puts in our reach a proven technique, a technique known in the Orient under the name of *Yoga*.

What is the *schema*? As a matter of fact, this Hebrew word does not signify a *design*, although (often expressed as a Pentacle), it may justify this name in material terms, appearing to be synonymous with a design.

But it is much more the methodical repetition of a sacred formula (generally a verse from the Scriptures, or Psalms), analogous to the Asiatic *mantras*, which should be envisaged in this Hebrew word. Let us explain that the schema is only really effective if the Kabbalist, in practicing this exercise, always keeps in mind the *spiritual* significance of the schema.

The Catholic Nun counting off the beads on her chaplet, the Tibetan Yogi doing the same, the Sufi who imitates them: all repeat litanies. In one instance as in the other, the objective remains the same; one strives always to implant a *veracious suggestion* in the spirit. By this very repetition, we assemble and unify all the independent energies, which normally impede each other, while acting in our mentality. We thus create an inner *rhythm* capable of breaking the resistance offered by the conscious part of our individuality.

Rhythm is everything. Sometimes it is enough for a weak modulation, rising up from the street, to shatter a crystal object enclosed in a heavy piece of furniture. A metal bridge will collapse under the rhythmic footfall of a marching detachment. A suitable rhythm will bring about the end of the strongest resistance… And the schema will produce a similar effect in us!

[68] It is unclear from this text as to what, precisely, Ambelain is referring to by "schema". He may mean, simply, the recitation and kabbalistic meditation upon Divine Names (Heb. Shemot, pl. of Shem), perhaps the Ten or Twenty-Two specifically or one Name of the chosen Eloi repeated, or this could refer specifically to the Shema: *Shema Yisrael Adonai Eloheynu Adonai Echad* (Hear, O Israel, The Lord thy God The Lord is One); being recited as a mantra. Both are known in kabbalistic practice. In either case, his main point is clear. – ed.

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The *schema* possesses two different values. One is its exoteric value, the other its esoteric value.

The first, exoteric value lies in the spiritual sense, which awakens the vibration of a resultant *sound* in us.

a. Each sound is intimately associated with an idea, which forms the counterpart. Through this, when we evoke a particular sound in our mentality, an idea which is linked to it immediately appears. If we continually maintain a like spiritual idea in the consciousness, mentality liberates itself little by little from its impurities, its nature is refined and it then transmutes into *Fire*, issued forth from Malkuth, the superior fire. Ruach, the very essence of the "MOTHER" then shines forth in its entire splendor. The mentality, composed of subtle essences, invisible substances, then sees the *schema* restored in full, to these constitutive elements, their original purity.

b. The schema establishes a new field of spiritual magnetization within us. In creating the awakening of spiritual energy, that is to say, in awakening in us the "MOTHER" which slept, we both initiate and direct our evolution.

c. This reflection of the "MOTHER" which we carry within us, this Divine spark which emanates and situates itself at the lower extremity of the vertebral column, in the region of the organs of generation, groups in a single bundle all the various energies (conscious and unconscious) which had played, each in its own way, in the mentality. And it now makes them work in a common direction.

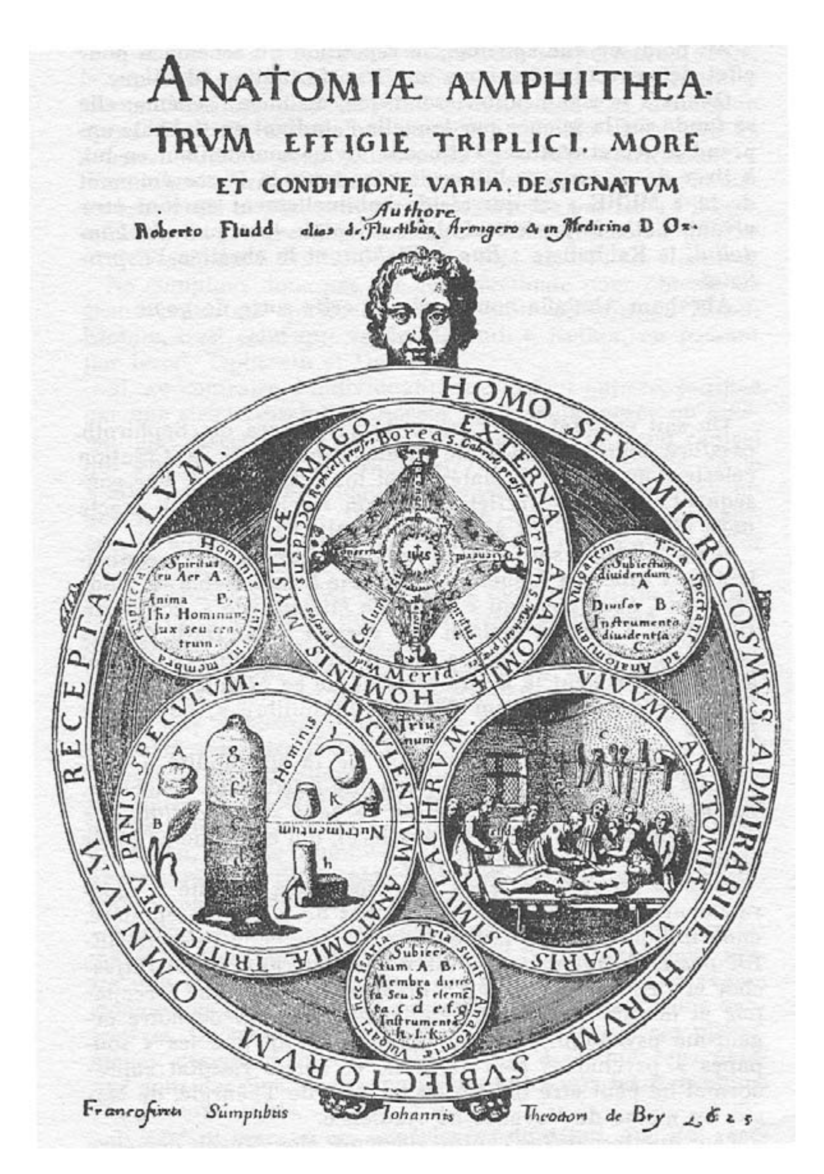
A well-known example in physics explains the occult influence of sound. Witness the diapason, whose vibrations form geometric patterns, with the aid of grains of sand which one spreads across a vibrating membrane. These lines and designs (*sometimes very similar to the famous "planetary seals" of classical Magic*) bear the name of nodal lines.

Now, our mentality is like the flat bed of this fine sand. The constant vibration of a sacred verse or of a "Divine Name" repeated by us leaves a tangible imprint on it. It confers a specific configuration upon it. This is why our mentality gradually models itself on the *Eloï*, or Divine "image" which we will have selected as our support.

From the spiritual point of view, repetition of the schema has the effect of provoking in us an identical transformation.

As for the esoteric significance of the same schema, it is based on the knowledge by which the student of Kabbalah learns the secret of stirring up the sleeping Divine spark within, to draw the cosmic Energy from its torpor, that Power emanating from the "MOTHER" which habitually resides in all living beings. This power is the oriental technique known as *kundalini*, or *Ruach Elohim* to the Kabbalist, and the *Holy Spirit* to the Christian.

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One knows that the Tree of Life and its Ten Sephiroth, provides the framework for the whole of the World of Emanation, the whole of celestial Creation, the whole of the material Universe, and all living beings. In consequence the Tree is reflected in the most precise manner in Man, "made in the image of GOD".

In him it shows itself in three different paths. One, the equivalent of the "Pillar of Severity", includes Binah, Geburah and Hod; the second, equivalent to the "Pillar of Mercy", includes Chokmah, Chesed and Netzach. The final one connects Da'ath, Tiphereth and Yesod. At the ends of these three paths, Kether and Malkuth mark the extreme limits of this periple of the Ruach Elohim. This Pillar is called the "Pillar of Equilibrium"[69] or the "*Royal Road*".

The true awakening of Ruach and spirituality takes place when the Ruach rises up along the vertebrae column, passing through the central channel of this *fluidic column* (which has no connection with the spinal marrow), which constitutes the central pillar or "Pillar of Equilibrium".

In the majority of human beings this column generally has its transmitting center at the base of the spinal marrow, asleep and sealed away. A weak derivation of this MOTHER-Energy passes, still sleeping, into the lateral pillars of Or-HaJaschar and Or-HaChoser[70]. It manifests there as the *vital-force* and as the *normal functioning* of our psycho-physiological organism. If the psychic "valves" are closed, then no supranormal results can be obtained in Theurgy, Magic or even Clairvoyance or Clairaudience.

As long as the central passage remains closed, Ruach remains asleep. Sometimes, however, for some reason or other, the Power of Malkuth acts within us, in its somnambulist torpor, and filters across our interior "Sephiroth". Then the slightest expression of this Power is enough to momentarily illuminate the living individuality, for it immediately notices a clear elevation in the level of consciousness. But this rise of "spiritual sap" in the great human vegetable only releases an accidental and fleeting phenomenon, for it is effected through the lateral "Pillars" of the Sephirotic Tree: Or-HaJaschar on the left and Or-HaChoser on the right, on either side of the "Middle Pillar".

Therefore do not rely on this method to obtain great spiritual results. The true path of Ruach Elohim is that which goes from Malkuth to Kether, passing through Yesod, Tiphereth and Da'ath.

If, on the contrary, the individuality has been completely purified through a strict moral discipline, the sacred formula or *schema* will, through repetition, act directly upon the central channel which then opens wide, and the spiritual Energy of the "MOTHER", which was literally blocked in the lowest psychic center, equivalent to our interior "Malkuth", then circulates freely from one end to the other of the "Pillar of Equilibrium".

It is then that the "Nuptials of the KING and QUEEN", the Nuptials of Melekh and Malkah, the "Betrothal" of the Microprosopus and of the Virgin takes place.

[69] Also, of course, the "Middle Pillar" – PV.
[70] "The *Zohar* makes a distinction, at any rate, between the *hajaschar* ("the light Forces"), the *hachoser* ("Reflected Lights"), and the simple *phenomenal exteriority of* their spiritual types" (from Mme Blavatsky) – PV.

And if we pour over the ancient grimoires on Alchemy, both operative and spiritual (Archimy), we learn that the vocabulary used by the old masters is identical to that of the Kabbalists…

When Ruach Elohim, that is to say the Divine Energy emanating from the celestial MALKUTH, is put into motion by the several Pillars, it halts at the different stages of this ascension, and illuminates the different centers of consciousness (or human Sephiroth) by *activating* the radiating energy, as it moves higher and higher[71].

When Ruach rises like this up the lateral pillars (and even sometimes in the central one), it usually gives birth to a sensation of heat, tickling in the spinal region, or sometimes even subjective auditory or visual sensations. One should not attach any importance to these phenomena, which are purely inferior. *One should only retain those obtained from the entire Operations*, such as the Evocations of great deities.

In one's early experiences one should not believe them to be precise reactions engendered by the rising up of Energy of the "MOTHER" across our interior Sephiroth and our two lateral "Pillars". We should not imagine that spiritual experience is acquired at such little cost.

It is only through the pursuit of laborious and persevering efforts, applied with an inflexible discipline, composed of total chastity and a very high moral life, that our *interior Sephirotic organization* will become sensitive to the subtle vibrations of the *schema*, which will operate on the "Royal Road" from Malkuth to Kether through Yesod and Tiphereth, and then it will enter into *interior contact* (and no longer exterior) with the "Spiritual Realms" of the DIVINE PLAN, and this by means of *analogical correspondence*…

The value of the *schema*, from an esoteric point of view, rests completely on the traditional certainty that the schema is an objective element, which can assure our spiritual development. What should we understand by this?

That the schema, whether expressed by a *Word* or a *Pentacle*, is nothing else than God Himself, manifested in two different ways. For a Catholic, the consecrated Host is not a "symbol" but the *true body* of the Savior. For a Tantric, the Yantra, who follows a cult of adoration ruled by the minutest ritual, is also a divine *effigy*, a "vehicle". It is the same for the Kabbalist: the "Divine Name" as a word, or the same word drawn in a Pentacle, is a "vehicle" of the Divine. From this we can see the need to consecrate the support (virgin parchment, usually) beforehand, and not after it has been drawn… *For the final consecration is included in the very act of drawing the Holy Name* (hence the need for a perfectly purified support, and a prior awakening of the energy which naturally resides within it). The *vitalization* of the Pentacle is achieved through the repetition of the correct formula; and the *awakening* of the occult life residing in the Divine Name which is drawn there is a separate operation comprising the consecration of the support.

[71] What a wonderful description of the *Middle Pillar* exercise, albeit moving upwards rather than downwards! – PV.

One does not consecrate the pen, carbon or ritual objects after their use, but well in *advance*.

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Each of the "Eloï" of the Sephirotic Tree has an "Image" and a "Name" which belong to Them alone. This Name and this Image cannot be separated from one another. The Name is composed of different signs, which are presented in a predetermined order. They constitute a veritable "*chain*". This is why Name and Image form a single thing. The one is not different from the other, and this particular association of syllables occurs when it is reproduced without cease, *in order to give life to the constitutive letters of the Name*.

When this transubstantiation happens, then the Divine Sephiroth become almost objectified, and reveal themselves to us in a *state of wakefulness*, passing from Assiah to Aziluth.

This is the driving force behind the Gnostic and Egyptian traditions, which sought to possess *certain names or words of passage*, in order to open the Gates of Eternal Sojourn to the deceased Initiate.

Ruach Elohim is usually asleep within us, and He lives, as a spark and potential, in the lowest Sephira, our own Malkuth. At this time he is in a causal and unmanifest state. By means of Orisons and Invocations, of Schema untiringly repeated, and by a visualization supported and ruled by its "image", Ruach raises itself up by following the "Royal Road", the "Pillar of Equilibrium". *It manifests itself there as a real spiritual entity,* and the Divinity thus assumes the very form of our Ideal person, our "Eloï".

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During the course of its ascent up the "Middle Pillar", *Ruach Elohim* invades the various Sephiroth, which are stationed along this reflection of the Tree of Life, which we carry within us. Gradually the higher centers of consciousness and the levels of consciousness are illuminated and reached. Ruach occupies higher and higher levels, and finally reaches the supreme center, human Kether…

We have now arrived at the *Un-Manifest*[72], which is the basis of manifestation, the support of the sensual world. It is then that, from the microcosmic point of view, the *Great Arcana* is unveiled! The substratum of Manifestation is achieved! When our ego has passed through all the stages of purification, and when it ends by dissolving completely, the form of the directing *Eloï* is established in the Impersonal. *Union is*

[72] Ain Soph Aur – PV.

achieved in the highest Sephira, and the Microcosm and the Macrocosm are no longer separate, but become one.

And when the Kabbalist returns to the plane of Malkuth, he has lost the sense of *me*, which he previously possessed. Henceforth, in some inner Sephiroth in which Ruach may temporarily locate, he knows that the manifestation is reflected there in par or on total. Everywhere he finds Malkah, Kalah, the Divine "MOTHER", and it is She who is mirrored in every aspect of the Universe.

If the Kabbalist wishes to grow his subjective experience further, the whole ensemble of manifestation – the exterior World in material form – will appear to him as Cosmic Energy itself, or as Ruach Elohim, the "MOTHER" herself.

Now, he cannot ignore that the "MOTHER" is the Spouse, the Queen, the Bride of the KING and of the FATHER. He knows that She can only become one with Him, and that both are one with the "Ancient of Days"... For him, the World is therefore not a gross illusion, a dream without justification, phantasms born from an error in understanding. *It is an aspect of Divinity itself.*

And the unpardonable error of certain European schools, which have poorly understood the Oriental Tradition, is one that *the Kabbalist does not commit*! Everywhere Life sings, and manifests God! And then the cry of faith of the Masters of the Kabbalah is justified: "Hear, O Israel. THE ETERNAL ONE THY GOD IS *ONE*…"

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The East in its wisdom had no other school than this adoring and persevering meditation. And the *Bhagavad-Gita* is even more generous than us: "For it is through meditation that certain aspirants come to contemplate the UNIVERSAL SELF, within themselves and through the individual self. Others will get there as well, through Knowledge or Action. Yet still others, incapable of following one of these three Paths, simply practice the Religion they have been taught. And these also go beyond Death, for they have as their ultimate refuge that Divinity about which they have heard the simple story…" *Bhagavad-Gita* XIII, 24, 25).

We would be incomplete and our study dangerous, if we did not signal a real danger in the awakening of the Mother-Energy, in the rising up of Ruach Elohim.

Often enough, impatient for a personal "experience", the explosion of a violent sensation gives us a particularly harmful illusion: that the phenomenon produced may lead to its incorrectly being taken for a spiritual realization.

In fact, as long as the *purification of affectivity* has not been achieved – and here, only the practice of truth and continence have some efficacy – we should always fear danger when an elevation of consciousness is produced prematurely. For a fortuitous

incident, the emotive power which occurs in one of the higher Sephiroth of our personal Tree can, like an avalanche, descend abruptly on a lower Sephira and give birth to an abnormal excitation of the animal reflexes on which it depends. Then our nature, which still retains its impurities, is swamped in its animal impulses and its biological "souvenirs". The Kabbalist must then rely on all his moral energy and on Divine Providence, in order to overcome such a trial.

In general, when an initiation is very powerful, or when we have a particular affinity with it, it awakens within us the Tiphereth center, or that of Kether (initiations expressed through *anointing* or *blows* to the top of the head, on the forehead or the chest), we are then exposed to a more or less long period of temptations and moral tests of every sort. Then we imagine ourselves to be the prey of a whole horde of demonic tempters! (There is actually a certain occult truth to this…). These proofs are usually manifested by three of the principle "deadly sins", being *pride*, *anger* and *lust*. This is because the Ruach Elohim has been imprudently awakened and because in its turn, it has abnormally accelerated the "radiation" of one of the latter interior Sephiroth: Yesod.

This Sephira is referred to the sexual centers, and these are linked to pride (exaggeration of *virility*), anger (exaggeration of *combativeness*), and lust (exaggeration of *affectivity*). Being familiar with psychology, a psychoanalyst will understand this concept better than a simple moralist! Let the reader not scorn this advice: the author of these pages has encountered the "narrow path" in question here! He speaks from experience…

b. Mental Concentration and Rhythmic Breathing

Universal Tradition, and more particularly the Western current, tells us that Man is but a *reflection* of GOD, and a *reduction* of the World.

As a consequence, if we try to penetrate into certain "spiritual realms" (which metaphysical terminology calls "planes" or "spheres"), it is sufficient for us to break off relations with the exterior world, and to enter into ourselves, there to *attain certain levels of consciousness* inaccessible to us in normal, daily routine.

Now, such exploration of distant and little known realms of our*selves* is only achievable through procedures, which above all we should be able to justify scientifically.

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The method we are going to outline rests essentially on the link, which unites thought to the corporeal organs.

On the one hand, it uses to the maximum, and more than is customary, the action of thought on the body (An aspect of this 'thought' is mastery of oneself!).

On the other hand, it uses, as far as possible, this body for the development and culture of Thought. The fundamental principle to remember is the homology between the Psychic and the Physical.

For years mystics have concentrated their thoughts on a single subject: the images, ideas, etc…of their religion. This concentration is voluntary and accompanies the most elevated ideas. A phenomenon comparable to hallucination then emerges: the Vision. But, because this concentration is voluntary, the mystic remains – to a large extent – master of this Vision. And, because this concentration is focused on the highest possible subjects, the Vision displays grandiose spectacles, which nothing can equal, to his eyes.

For let us not forget that, if the *power* of concentration is to a large measure *hereditary or race-related*, the theme on which this mental concentration acts is by no means such! From this we can see the possibility of absolute confusion on a particular subject, or of becoming unbalanced by *nourishing* a banal and materialistic "obsession", or of becoming fixated on or clinging to a metaphysical "image", which will carry him, like a ship, towards transcendental "realms" where the presence of the ABSOLUTE can be pierced…

Let us explain here and now that "images" which can serve well in the exercise of mental concentration are innumerable, but that the Kabbalist has an interest in only using those which have already been vitalized by traditional and secular usage. These are the "*vitalized*-concepts"…

Let us also note that color is not unimportant here. *Red*, especiallypurple or crimson, has a tonic, exciting effect on psychic life. By contrast, the color blue is calming, quieting. We will return to this idea later.

But what we must strive to obtain before all else is the *luminosity* of these "images". We must see them *illuminated from the inside*, as if they are radiating this light themselves. We must never see them shaded by a troubled illumination coming from the side.

The problem of the luminosity of "images" is most important. Our Science makes of Light an electromagnetic vibration, in which electricity is the basis of the structure and the equilibrium of all molecules. A growing taste for life in the open air, and for sunbathing, represents an instinctive return towards this material Light, which is an image of Metaphysical Light…

As for an *identity* between the "Inner God" reunited by mental concentration on an "image" and the same "light" obtained through this concentration, one may see it laid bare by all founders of religion if one strips the texts of all secondary interpretations and

takes them in their literal sense. For Scripture tells us that "God is a consuming Fire"; the Koran that the believer should imagine "God is a Light within a Light"; and the Gospel of Saint John that: "...in him was Life, and the Life was the Light of Men…"

The *meditation-respiration* combination was introduced into Kabbalah by Abraham Abulafia who, moreover, added the secret of *attitude* (postures), as in yoga, and also that of *movements*.

Why, at the heart of this self-realization, does rhythmic breathing occupy such an important place? Because it joins together all the principal mechanisms: physiological action on the circulation, above all of chemical exchanges (not only pulmonary but also at a cellular level), the great plasticity of rhythm, and a freedom of thought commensurate with the respiratory act.

It is also respiration which is the characteristic function of Life on which we unceasingly depend in our living environment and, at the same time, the only function of our vegetative lives which we can distinctively modify through exercising our will.

The respiratory function establishes a liaison between our relative life and our vegetative life. It therefore has a fundamental place in the mastery of the body. By means of modifications, respiratory changes lead to chemical changes at tissue level brought about through an increase in energy exchanges, the Brain finds itself in exceptionally favorable conditions for the enhancement of thoughts during such an exercise.

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The "sense of the Divine" expresses itself above all through religious emotiveness and by means of the rituals, ceremonies and sacrifices which flow from them. It reveals its highest expression through Prayer. "Holy men of God", Kabbalistic tradition tells us, "when they wish to journey on the Thirty-two Paths of Wisdom, begin by meditating on the holy Psalms, and prepare themselves beforehand through holy orisons". But Prayer, like the "sense of the holy" which it expresses, is from all evidence a spiritual phenomenon. And, like the judicious observation of Dr. Carrel, the Spiritual World is beyond the reach of our modern experimental techniques. How then may one acquire a positivistic understanding of Prayer? The scientific world fortunately includes the totality of all that is observable, and through the intermediary of Physiology, it can be extended to the manifestations of the Spiritual. Thus, by systematic observation of man in the act of prayer, we will learn: what comprises the phenomenon of Prayer, the technique for its production and its effects.

In fact, Prayer represents Man's effort to *commune* with any of the incorporeal or metaphysical entities: ancestors, guides, saints, archetypes, gods, etc., or with the Primal Cause, summit of the preceding pyramid. Far from consisting of a vain and monotonous recitation of formulae, true Prayer represents a "mystic state" for man, a state in which

consciousness is absorbed into the Absolute. This state is not of an intellectual nature. It also remains inaccessible – even incomprehensible – to the Philosopher and the Thinker. In order to pray, one must make an effort to strain towards Divinity. “Think of God more often than breathing…” said Epithets. Even very short mental invocations can keep man in the “presence” of God. Besides, another aspect of Prayer is its “constructive” role, working in the “spiritual realms”: which remain unknown or unexplored. “Ora et Labora”, says the ancient hermetic motto, “pray and work”. A popular adage adds: “To work is to pray”. Let us conclude that perhaps, in the same order of ideas, praying equates to working. All depends on what is understood by this word. Perhaps the man who prays is building for himself, in another world, his “glorious body”, the “body of light” of which the Manicheans spoke, and which is *his* “Celestial Jerusalem”, his own “Divine City”, his “*Interior Temple*”?

Then one may admit that the man who does not pray does not weave his own immortality, and that he deprives himself of an important treasure. Then each of us would find, “beyond death”, everything he had hoped for and encountered in this terrestrial life. The atheist, therefore, travels to Nothingness, believing it to be another Life.

Psychologically, the “sense of the Divine” seems to be an impulse which comes from the deepest part of our nature, a fundamental activity, and it may equally be found among primitive tribes and in civilized society. These variations are linked to many other fundamental activities notably: moral sense, aesthetic sense, and personal will. The opposite is also true. And, as Dr. Carrel observed, history shows that the loss of moral and sacred sense in the majority of people who compose a nation quickly leads to its fall and its subjection by a neighboring people, who have preserved what this nation lost through its own fault. Greece, Rome, etc, are examples, which illustrate this point.

On the other hand, man is a composite of tissues and organic liquids, penetrated by an imponderable element called Consciousness. Now, the living body, sum of its tissues and organic liquids, has its own existence, linked to a regular correspondence with the contingent Universe. Isn’t one therefore allowed to suppose that Consciousness, if it lives in material organs, also continues at the same time outside of the physical continuum? Can we not believe that we are immersed in a “Spiritual Universe”, (by the fact of our Consciousness), a universe through which we cannot pass except through our body of flesh in the Material Universe, from which the elements of one’s preservation are extracted: oxygen, hydrogen, nitrogen, carbon, and through the work of nutritional and respiratory functions?

In this “Spiritual Universe”, in which our Consciousness draws the very essence of its own preservation and its moral “health”, is it permitted to see the IMMANENT BEING, the First Cause, which ordinary religions call “God”? If we answer in the affirmative, Prayer could then be considered to be the agent of natural relations between Consciousness and its own *milieu*, in the same way that respiration and nutrition are for the physical body.

From this it would not be more prideful – whatever Nietzsche says – to pray than to breathe, to meditate than to eat or drink. Prayer is also the equivalent of biological activity, dependent upon on our structure, and this is thus a *natural and normal function of our spirit*. To neglect it would be to atrophy our own "principal", in a word, our soul.

Still it is important to distinguish form from act! The recitation of foolish formulae, repetitions in which the spirit has no place, where the lips alone have any true activity, is not to pray! Moreover it is necessary for the inner man, which Claude de Saint-Martin called the "Man of Desire", to be attentive and dynamize that which lips and brain together express.

Joined to intuition, to moral and aesthetic sense, and to the intellect, the "sense of the Divine" brings the human being to fully bloom. So, it is not in doubt that success in life requires a full and integral development of each of our physiological, intellectual, emotional and spiritual faculties. Spirit is both Reason and Sentiment, and we must love the Beauty of Knowledge as much as the Beauty of Ethics, Form as well as Action. In this, Plato was right when he told us that to merit the name of man, one must have "made a child, planted a tree, and written a book".

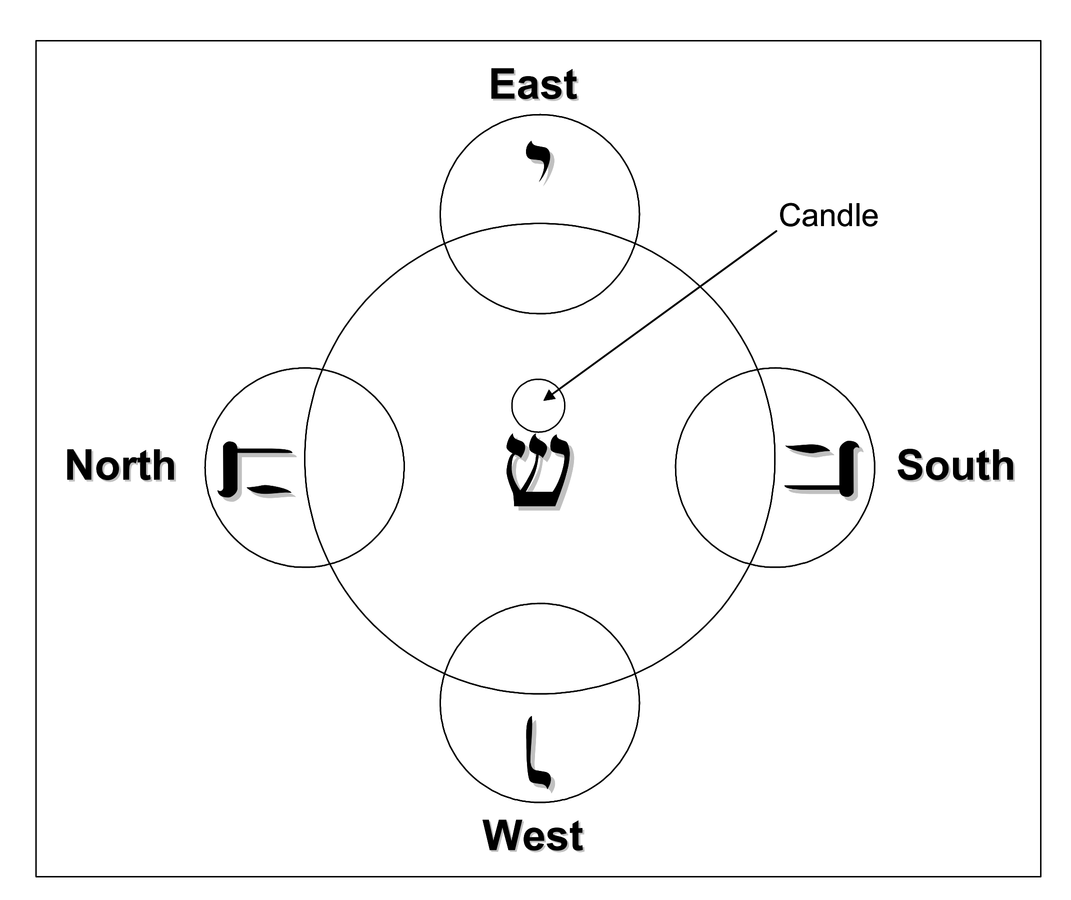
For Claude de Saint-Martin, since the "Word" of the Absolute was necessarily concretized in a new "hypostasis", alone penetrating the contingent world, it is because it is possible that the "Word" of Man, in its turn, could create the possibility of entering the "Spiritual Universe" when it is expeditiously *attracted* and *oriented* by his Superior Consciousness.

c. Ritual for the Daily Operation of the "22 Divine Names"

A kind of Kabbalistic yoga, resting upon the occult power of the Divine Names of the Kabbalah, on that of the design supporting and encircling the operator, this type of Operation has as its objective the development of the transcendental faculties sleeping in Man, by means of creating a permanent state of high mysticism.

These Operations take place over three weeks. They begin on the first Sunday on the evening of the lunar Equinox of Spring or Autumn. For the Theurgist they can then be continued consecutively, and can be followed all year.

1. On a fine linen cloth (flax) or a wooden board, draw a Circle about one meter in diameter, whose design appears below.
2. Consecrate this Circle and the Circles corresponding to the four angles by reciting the following Psalms.
3. Each evening, between nine o'clock and midnight, alone in the Oratory, light a candle in the center of the Circle, and place it upon the "Shin". The Operator will stand in the center, with the candle between his legs, below the ritual robe tied with the cordelier[73], barefoot on the carpet.



[73] Hence the requirement that the robe is not too long! – PV.

Having censed the circumference of the Circle three times on the first night of the Operation, it will not be necessary to cense it again in like manner until the last night.

Nevertheless one should take care to light a little incense in the censer each night in the room.

Standing thus in the middle of the Circle, a second Candle in his left hand, he will read aloud each evening, in the order corresponding to the 22 Hebrew Letters, one of the 22 sections of Psalm 119, each of which constitutes an acrostic of each letter.

The operative layout should be completed with a circle, smaller in size (a cubit – around 0.65 meters – in diameter), completed by an equilateral triangle drawn within it. At each angle of the triangle a lit candle is placed. In the center is placed the Divine Name of the day, written in Hebrew characters, with the corresponding Divine Seal.

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Consecration of the Circle above

In the East, cense three times and recite Psalm 19[74]:

1 The heavens declare the glory of IOH; and the firmament sheweth his handywork.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 There is no speech nor language, where their voice is not heard.

4 Their teaching is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.

5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law of ADONAI is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

8 The statutes of ADONAI are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

[74] In the King James' edition – PV.

9 The fear of ADONAI is clean, enduring forever: the judgments of the LORD are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned: and in keeping of them there is great reward.

12 Who can understand his errors? Cleanse thou me from secret faults.

13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O ADONAI, my strength, and my redeemer.

In the South, cense three times and recite Psalm 11:

1 In ADONAI put I my trust: how say ye to my soul, Flee as a bird to your mountain?

2 For, lo, the wicked bend their bow; they make ready their arrow upon the string that they may privily shoot at the upright in heart.

3 If the foundations be destroyed, what can the righteous do?

4 ADONAI is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men.

5 ADONAI trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup.

7 For the righteous ADONAI loveth righteousness; his countenance doth behold the upright.

In the West, cense three times and recite Psalm 15:

1 ADONAI, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear IAOH. He that sweareth to his own hurt, and changeth not.

5 He that lendeth not out his money for usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

In the North, cense three times and recite Psalm 8:

1. O ADONAI our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens.

2. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4. What is man, that thou art mindful of him? And the son of man, that thou visitest him?

5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

7. All sheep and oxen, yea, and the beasts of the field;

8. The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

9. O ADONAI our Lord, how excellent is thy name in all the earth!

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DAILY INVOCATION OF THE "TWENTY-TWO DIVINE NAMES"

Lunar day of Operation	Divine Hebrew Name	Divine Name in Latin	Hebrew Letter	Divine Name in English
1st (Sunday)	Elohim Eheieh	Infinitus	Aleph	Divine essence
2nd (Monday)	Elohim Bachur	Electus juvenis	Beth	Chosen
3rd (Tuesday)	Elohim Gadol	Magnus	Gimel	Great
4th (Wednesday)	Elohim Dagul	Insignis	Daleth	Well-known
5th (Thursday)	Elohim Adur	Formosus Maiestosus[75]	Heh	Magnificent
6th (Friday)	Elohim Vesio	Cum splendore	Vav	Splendorous
7th (Saturday)	Elohim Zakai	Purus Mundus	Zayin	Pure
8th (Sunday)	Elohim Chesed	Misericors	Cheth	Merciful
9th (Monday)	Elohim Theor	Mundus Purus	Teth	Spotless
10th (Tuesday)	Elohim Yah	Doctus	Yod	Divine
11th (Wednesday)	Elohim Kabir	Potens	Kaph	Powerful
12th (Thursday)	Elohim Limud	Doctus	Lamed	Knowing
13th (Friday)	Elohim Maborak	Laudatus[76]	Mem	Praiseworthy
14th (Saturday)	Elohim Norah	Formidabilis	Nun	Formidable
15th (Sunday)	Elohim Somek	Fulciens Firmens	Samekh	Supporting
16th (Monday)	Elohim Hazaz	Fortis	Ayin	Strong
17th (Tuesday)	Elohim Phodeh	Redemptor	Peh	Redeeming
18th (Wednesday)	Elohim Tzedek	Justus	Tzaddi	Just
19th (Thursday)	Elohim Kadosh	Sanctus	Koph	Holy
20th (Friday)	Elohim Rodeh	Imperans	Resh	Commanding
21st (Saturday)	Elohim Shaddai	Omnipotens	Shin	Almighty
22nd (Sunday)	Elohim Teguinah	Gratiosus	Tau	Favorable

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THE TWENTY- TWO PRAYERS

Aleph. **ELOHIM EHEIEH**! God of God! *1st Lunar Day*.

1 Blessed are the undefiled in the way, who walk in the law of the LORD.

2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

3 They also do no iniquity: they walk in his ways

[75] Original reads 'Formosus Majestuosus' – there should not be a first 'u' in the Latin - PV.
[76] Original reads 'Louangé' – this is French! The Latin would probably be as above – PV.

4 Thou hast commanded us to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

●

Beth. **ELOHIM BACHUR**! Chosen God! *2nd Lunar Day*.

9 Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not sin against thee.

12 Blessed art thou, O LORD: teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as much as in all riches.

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight myself in thy statutes: I will not forget thy word.

●

Gimel. **ELOHIM GADOL**! Great God! *3rd Lunar Day*.

17 Deal bountifully with thy servant, that I may live, and keep thy word.

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

19 I am a stranger in the earth: hide not thy commandments from me.

20 My soul breaketh for the longing that it hath unto thy judgments at all times.

21 Thou hast rebuked the proud that are cursed, which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit and speak against me: but thy servant did meditate in thy statutes.

24 Thy testimonies also are my delight and my counselors.

●

Daleth. **ELOHIM DAGUL**! Well-known God! *4th Lunar Day*.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me: teach me thy statutes.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 My soul melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid before me.

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt enlarge my heart.

●

Heh. **ELOHIM ADU**! Magnificent God! *5th Lunar Day*.

33 Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

38 Establish thy word unto thy servant, who is devoted to thy fear.

39 Turn away my reproach, which I fear: for thy judgments are good.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

•

Vav. **ELOHIM VESIO**! Splendorous God! *6th Lunar Day*.

41 Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word.

42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually forever and ever.

45 And I will walk at liberty: for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

•

Zayin. **ELOHIM ZAKAI**! Pure God! *7th Lunar Day*.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This is my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision: yet have I not declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 Horror hath taken hold upon me because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

●

Cheth. **ELOHIM CHESED**! Merciful God! *8th Lunar Day*.

57 Thou art my portion, O LORD: I have said that I would keep thy words.

58 I intreated thy favour with my whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The bands of the wicked have robbed me: but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.

63 I am a companion of all them that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

●

Teth. **ELOHIM THEOR**! Spotless God! *9th Lunar Day*.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 Before I was afflicted I went astray: but now have I kept thy word.

68 Thou art good, and doest good; teach me thy statutes.

69 The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

70 Their heart is as fat as grease; but I delight in thy law.

71 It is good for me that I have been afflicted; that I might learn thy statutes.

72 The law of thy mouth is better unto me than thousands of gold and silver.

●

Yod. **ELOHIM YAH**! Divine God! *10th Lunar Day*.

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

75 I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law is my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes; that I be not ashamed.

●

Kaph. **ELOHIM KABIR**! Powerful God! *11th Lunar Day*.

81 My soul fainteth for thy salvation: but I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; yet do I not forget thy statutes.

84 How many are the days of thy servant? When wilt thou execute judgment on them that persecute me?

85 The proud have dug pits for me, which are not after thy law.

86 All thy commandments are faithful: they persecute me wrongfully; help thou me.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

●

Lamed. **ELOHIM LIMUD**! Knowing God! *12th Lunar Day*.

89 Forever, O LORD, thy word is settled in heaven.

90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

91 They continue this day according to thine ordinances: for all are thy servants.

92 Unless thy law had been my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I am thine, save me; for I have sought thy precepts.

95 The wicked have waited for me to destroy me: but I will consider thy testimonies.

96 I have seen an end of all perfection: but thy commandment is exceeding broad.

●

Mem. **ELOHIM MABORAK**! Praiseworthy God! *13th Lunar Day*.

97 O how love I thy law! It is my meditation all the day.

98 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

99 I have more understanding than all my teachers: for thy testimonies are my meditation.

100 I understand more than the ancients, because I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 How sweet are thy words unto my taste yea, sweeter than honey to my mouth!

104 Through thy precepts I get understanding: therefore I hate every false way.

●

Nun. **ELOHIM NORAH**! Formidable God! *14th Lunar Day*.

105 Thy word is a lamp unto my feet, and a light unto my path.

106 I have sworn, and I will perform it, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.

109 My soul is continually in my hand: yet do I not forget thy law.

110 The wicked have laid a snare for me: yet I erred not from thy precepts.

111 Thy testimonies have I taken as a heritage forever: for they are the rejoicing of my heart.

112 I have inclined mine heart to perform thy statutes always, even unto the end.

●

Samekh. **ELOHIM SOMEK**! Supporting God! *15th Lunar Day*.

113 I hate vain thoughts: but thy law do I love.

114 Thou art my hiding place and my shield: I hope in thy word.

115 Depart from me, ye evildoers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.

119 Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies.

120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

●

Ayin. **ELOHIM HAZAZ**! Strong God! *16th Lunar Day*.

121 I have done judgment and justice: leave me not to mine oppressors.

122 Be surety for thy servant for good: let not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy, and teach me thy statutes.

125 I am thy servant; give me understanding, that I may know thy testimonies.

126 It is time for thee, LORD, to work: for they have made void thy law.

127 Therefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

●

Peh. **ELOHIM PHODEH**! Redeeming God! *17th Lunar Day*.

129 Thy testimonies are wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light; it giveth understanding unto the simple.

131 I opened my mouth, and panted: for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

133 Order my steps in thy word: and let not any iniquity have dominion over me.

134 Deliver me from the oppression of man: so will I keep thy precepts.

135 Make thy face to shine upon thy servant; and teach me thy statutes.

136 Rivers of waters run down mine eyes, because they keep not thy law.

●

Tzaddi. **ELOHIM TZEDEK**! Just God! *18th Lunar Day*.

137 Righteous art thou, O LORD, and upright are thy judgments.

138 Thy testimonies that thou hast commanded are righteous and very faithful.

139 My zeal hath consumed me, because mine enemies have forgotten thy words.

140 Thy word is very pure: therefore thy servant loveth it.

141 I am small and despised: yet do not I forget thy precepts.

142 Thy righteousness is an everlasting righteousness, and thy law is the truth.

143 Trouble and anguish have taken hold on me: yet thy commandments are my delights.

144 The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

●

Qoph. **ELOHIM KADOSH**! Holy God! *19th Lunar Day*.

145 I cried with my whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, and I shall keep thy testimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the night watches that I might meditate in thy word.

149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou art near, O LORD; and all thy commandments are truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them forever.

●

Resh. **ELOHIM RODEH**! Commanding God! *20th Lunar Day*.

153 Consider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cause, and deliver me: quicken me according to thy word.

155 Salvation is far from the wicked: for they seek not thy statutes.

156 Great are thy tender mercies, O LORD: quicken me according to thy judgments.

157 Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.

158 I beheld the transgressors, and was grieved; because they kept not thy word.

159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

160 Thy word is true from the beginning: and every one of thy righteous judgments endureth forever.

●

Shin. **ELOHIM SHADDAI**! Almighty God! *21st Lunar Day*.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: but thy law do I love.

164 Seven times a day do I praise thee because of thy righteous judgments.

165 Great peace have they which love thy law: and nothing shall offend them.

166 LORD, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways are before thee.

●

Tau. **ELOHIM TEGUINAH**! Favorable God! *22nd Lunar Day*.

169 Let my cry come near before thee, O LORD: give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments are righteousness.

173 Let thine hand help me; for I have chosen thy precepts.

174 I have longed for thy salvation, O LORD; and thy law is my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

●

d. The "Great Operation"

Note: – In this synthesis, we shall cite some of the specific variations in each of three documents that give the details of the ritual costume and accessories. Regarding the actual Ceremony, its scheme is not actually from that of any one single ritual; but in it there is more of the ritual called "The Sacred Magic of Abramelin the Mage" than of the two others being cited.

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I. – The Choice of Place[77]

The complete Operation lasts six lunar cycles, and runs from the new moon of the Spring Equinox until the Autumnal one. This is what Martinez de Pasqually called "our year". In fact, for the Elus-Cohen, the year was six months long, running from one equinox to the other.

To begin with, it is convenient to choose the place where one will operate during the following six months, shortly before Passover[78]. If one lives in the country, in a remote place, one has the choice of selecting a small forest with spaces and clusters of trees. In a clearing, set up a small altar of turf, covered with an edifice of twigs. On the altar, one places the Lamp and the Censer. The Lamp must remain constantly lit during the six lunar cycles. Around the altar, seven steps away, prepare a low pile of flowers, grass and green shrubs, so that this hedge clearly separates the consecrated space from the rest of the wood. The altar is in the circle; outside is the "profane world". One will take care to leave an adequate opening in the hedge. It helps, if this is possible, if the wood is situated at the top of a small hill or an elevation.

If one lives in town, one should select a house endowed with an adjacent terrace, preferably covered and with white pine flooring. The adjacent terrace should have a covering of river sand, fine and clean, to a depth of two fingers.

The altar will be erected in the center of the Oratory. It could be of wood, and present the aspect vertically of a double cube, the height of a cubit and a half (one meter). The altar destined for an outside Operation can be of unfinished stones, set up to form a rough cube. In the Oratory, one should set aside an armoire destined to hold the Vestments and sacred Objects, as well as reserves of ingredients: oil, charcoal, incense, etc…

In case of difficulty in achieving all these conditions, one should do one's best to do as much as possible.

[77] This entire section, the objects and the basic ritual, come from 'Le Martinisme' by R. Ambelain
[78] This refers to the Passover of the Old Testament, being the *new moon* of the sign of Aries (first appearance of the crescent).

II. – The Ritual Objects

The Robe

In the prescriptions of Martinez de Pasqually, it is of white flax, falling to the ground, with a fiery red border at the bottom and around the sleeves, with a waistband of the same color.

In those of the ritual of Avignon, it is made of crimson silk, covered in an alb of white lace, which falls to the knees. There is no waistband.

In the ritual of Abramelin, the Robe is limited to a crimson and gold jacket, which falls to the knees. The waistband is of the same color.

In the ritual of the Elus-Cohen, the Operator is bareheaded.

In the ritual of Avignon, he wears a "low" gilded miter.

In the ritual of Abramelin, the Operator wears a band about the forehead, a hand's width wide, in crimson and gold silk.

The Operator who follows the prescriptions of Dom Pernetty (Ritual of the "Illuminated of Avignon") also carries upon his low miter, a triangular golden plaque (or, at a pinch, silver) on which is engraved in Hebrew characters the word "KAES" (Kaph, Aleph, Heh, Shin[79]).

It would be a good idea to have a clean white housecoat, of linen or flax, which one wears to enter the Oratory and is reserved for this use. It could be kept in the armoire when one dons the ritual clothing described above.

A pair of Sandals, of stuff or coarse linen, completes the costume. The Cohen ritual insists that the soles must be of cork.

III. – The Pentacular Objects

The ritual of Martinez de Pasqually allows the wearing of a "scapular" and a triangular "talisman".

The ritual of Avignon allows the wearing of a "Pectoral" for which we have been unable to find the design. There is no description or figure in the documents we have regarding this Pectoral. It is perhaps based on that described in Exodus.

The ritual of Abramelin does not mention anything similar.

[79] I believe that this should be: Kaph-Aleph-Aleph-Tzaddi, being a notariqon for "Kadosh Adonai Elohim Sabaoth". The first Aleph is also sometimes seen as a Yod thus substituting the Teragrammaton for Adonai, which, in fact is the substitute for Tetragrammaton in the original text. – ed.

THE CEREMONIES

A) The First Two Moons

Before engaging in any work of the Operation which begins at Easter, the Rituals of Abramelin and Avignon prescribe Holy Communion. This is required according to the particular religion of the Operator (Jewish or Christian), in a communion service enacted according to the rites of the Adept. So one may, as one chooses, communicate in a synagogue, a church, a temple, or alone, with a few Brothers, etc… The rite itself depends on one's religion (paschal lamb for the Jews, host for Catholics, bread and wine for reformed or Greek rites, etc…).

*
* *

The first morning following Easter, having thoroughly washed or bathed and having put on new vestments or the housecoat mentioned in the present Ritual, enter the Oratory a quarter of an hour before sunrise.

Kneel in front of the altar and, facing the window or door leading to the terrace, invoke the Name of the Lord. Thank Him for his grace, abase yourself and ask His pardon for your faults and errors, implore His benevolence and his kindness in sending you his Holy Angel who may serve as you guide in the True Way dispelling all sins of oversight, ignorance and weakness.

This prayer is to be repeated each morning at dawn throughout the two lunar cycles, even if the Operator is sick. Conjugal rights are permitted during these two months.

Each Sabbath (being Saturday for Jews, Sunday for Christians, and Friday for Moslems), cense the altar, and change vestments for the day having brushed and perfumed them. Give alms or perform a charitable act during the course of the day.

B) The Second Two Moons

Same ritual, but the prayer is repeated in the evenings, a quarter of an hour before sunset, which makes two prayers each day.

Before each of them, purify the face and hands with lustral[80] water.

[80] This clean water from a flowing source and may be blessed. In some traditions it is mixed with other ingredients such as ash, oil, rose petals, etc. –ed.

The twice-daily Orison for these two months should be longer than that used in the first two lunar cycles. One should spend longer asking for grace to enter the True Way, to one day achieve true wisdom and knowledge by the intermediation of the Holy Angels.

One may still engage in conjugal rights during these two moons. Each Sabbath eve wash or bathe thoroughly, and cleanse the vestments or brush and perfume them. That day one should take no food between the rise and setting of the Sun, and abstain from living too finely or abundantly. Fasting is recommended.

On the day of the Sabbath, perform the same actions as for the first two moons.

C) The Last Two Moons

In these two last months before the Grand Evocation, perform three prayers in place of the two. These take place a quarter of an hour before dawn, a quarter of an hour before noon, and a quarter of an hour before sunset.

Wash the face and hands with lustral water upon entering the Oratory, and before reciting the holy orisons, say a prayer of confession for the pardon of sins.

Ardently ask the Lord for grace to enjoy and bear the presence of the Holy Angels, and ask Him to deign, through their mediation, to give the secret knowledge. The prayer is thus longer than those of the previous two moons. When lighting the incense before each prayer, do not forget to use a brief prayer to dedicate the censing to the Name of the Lord, to His glory; and pray for the Holy Angels to be present and henceforth to assist at the Operations during these two moons.

It is best to pray with the heart. For that, study the Holy Scriptures, and the Eternal One will illumine the mind of the Operator to this end, and the Holy Spirit will penetrate little by little.

Coitus is forbidden in these last two lunar months.

General Prescriptions

Live as alone as you can and avoid becoming angry during these six months. After the main meal, study the Holy Scriptures and the Kabbalah for about two hours. After Morning Prayer, one may sleep a little more if desired. The only thing one must not do at any cost is to interrupt the daily Orisons.

The room in which one sleeps should, if possible, be adjacent to the Oratory. It should be clean and neat, and avoid all profane objects or decoration. One's bed should

be clean, and one should change the sheets each week on the Sabbath eve, and on each of those occasions the room should be censed.

These prescriptions should be followed throughout the six moons.

*
* *

Regarding the prayers, one will carefully note that the orisons for the first two months (lunar cycles of Aries and Taurus) are preparatory prayers. One asks the Lord to *send you His Holy Angel*, in order to guide you in the True Way, and to protect you from failure. In the orisons of the second following lunar cycles (Gemini and Cancer), you ask God to *instruct you through His Holy Angels*. In the two last moons (Leo and Virgo), you ask the Lord to give you the strength to *rejoice in the presence* of his Holy Angels, to have the strength of soul to *bear this presence*, and to grant you, *through their meditation*, the secret knowledge, and, *to the Angels themselves, to be present and assist the Operator*, even when invisible.

Finally, at the time of the Grand Evocation, you ask only for their appearance, under one form or another (face, human silhouette, supernatural light, etc…)

D) The Consecration

After the two last lunar cycles are complete, the Operator has come to the end of his long ascetic period. The Néoménie of the Autumnal Equinox, the time and date of the Grand Evocation, begins.

The morning of the first day of the Moon of Libra, pray like the previous evening, but barefoot. As usual place coals in the censer and dress in the prescribed Vestment[81], placing the almond Wand lengthways upon the altar and place in front of the Wand the flask of the Oil of Unction.

Throw a large amount of Incense on the coals, kneel and pray thus:

"O Lord, God of Mercy, Patient God, Most Blessed, Most Bountiful and Wise, Who grants Your grace in a thousand ways and generations, Who forgets the iniquities, sins and transgressions of men, in Whose Presence none are found innocent, who visits the failures of the fathers on the children and descendants unto the third and fourth generation, I know my wretchedness and know that I am not worthy to come before your Divine Majesty, nor to implore and pray Your Goodness and Mercy for the least grace…Nevertheless, Lord of Lords, take pity on me. Remove all iniquity and malice from me. Wash all impurity of sin from my soul. Renew Your Spirit within me. Let me understand the mysteries of Thy Grace and the treasures of Thy Wisdom! Sanctify me

[81] In some rituals a separate penitential vestment, as in the section below, is prescribed for this day, thus allowing for the anointings described later in this section. –ed.

with the Oil of Your sanctification, with which You purified Your Prophets. Sanctify in me all that belongs to me, so that I may become worthy to converse with Your Holy Angels, and may Your Divine Sapience at last grant me the same power given to Your Prophets over all impure spirits. Amen, Amen, Amen."

Then rise, anoint the middle of your forehead with a little of the Oil of Unction. Then, having plunged the first three fingers of your right hand into the Oil, anoint the four upper corners of the altar, the pieces of ritual costume, the waist-band, the miter or the headband, and the almond Wand, on both sides. Then, do the same to the door and the window, if there is one. Finally, with the fingers covered with oil, trace these words on the four sides of the altar: *"In whatever place, where My Name shall be commemorated, I shall come to you and bless you".*

The consecration is ended. Lay out the Objects and Vestments, kneel again and pray with the heart (The Objects should never leave the Oratory during these six months).

Henceforth, the Operator will go barefoot in the Oratory.

E) About the Angelic Summons

The day following the consecration of the altar, before dawn, get up early. Do not proceed as usual, with lustral ablutions. Dress in Vestments of mourning, and, barefoot, enter the Oratory. Take some coals from the Censer from the previous evening and mark the forehead and hair with ash. Now place fresh coals in the Censer then, returning to the threshold, prostrate yourself, face to the ground, fists crossed beneath the head, which is covered with a black veil.

Here the ritual of Abramelin prescribes a rite, which is not found in that of the "Illumined of Avignon" nor the Elus-Cohen. However, it appears in an analogous ritual of "Mystic Masonry".

"The morning following the Consecration, rise at an early hour. Do not wash; dress in clothes of mourning; enter the Oratory barefoot. Go to the side of the Censer, and take ashes from it, placing them on the head. Light the Lamp. Place glowing coals in the Censer. Open the window; return to the door and there prostrate yourself, face to the ground. Have a child, 6, 7 or 8 years old at most, dressed in white, wearing a white silk veil, fine and transparent which covers the forehead down to the eyes, to enter the Oratory, to place fire and Incense in the Censer, and to kneel before the altar, *on which one will have placed a silver Plate*. One's own head is covered with a black veil and, humiliating oneself with the greatest fervor before God and His Celestial Court, *one prays the Angel to show himself to the child, by giving the child a "sign" on the silver Plate*. Do not look at the altar and pray with great fervor until there appears an extraordinary splendor, accompanied by an indescribable odor. Then the child will see the Angel. Then pray the Angel to "sign" and to write the sign of its "summons" on the silver Plate, together with all the instructions necessary to its future appearance. Then the

Angel disappears, but the splendor remains. *The child must carry the silver Plate*. Then exit the Oratory, leaving the window open and the Lamp lit. Do not enter the room again that day; speak to nobody, and avoid replying, even to the child whom one now dismisses".

This is evidently referring to *a real Child*, analogous to that (or rather to those), used by Cagliostro as a medium to detect symbolic scenes in his celebrated crystal decanter filled with magnetized water, which he then interpreted.

But it is probable that the child in question must be "prepared" according to an appropriate ritual. The child must be pure, both morally and physically. That is to say, in warmer countries (the Ritual comes mainly from Arabic inspiration), there would be no question of a young boy or girl of 8 having already lost their physical virginity, taking into account their ultra-precocious education. Above all, *the child must be gifted with a natural ability to 'see'*, or be – like those used by Cagliostro – *plunged into somnambulistic sleep*.

Here the silver plate performs the office of a "magic mirror", and it is probable that this Plate should be poured out, cut and consecrated according to an appropriate ritual.

It is probable that the primitive text envisaged a simple *visualization*, - in this "mirror", - of the Angel's seal, an image that the child must then describe to the Master conducting the Operation.

The day following this ceremony, if one has singularly benefited from the appearance of a luminescent "glory" and the perception of an extra-terrestrial odor, then continue the ceremony in the manner described below.

Before daybreak go to the Oratory, light the Censer and throw a large pinch of Incense on the glowing coals. Once more, in mourning Vestments, head covered with a black veil, prostrate yourself at the entrance and ask the Lord God to grant you a vision of the Holy Angels. Pray that the Celestial Spirits will grant you their intimate presence. This prayer should continue (repeated or continued in a variety of ways) for about two or three full hours. At midday, one should pray for another hour. In the evening, at sunset, another hour. One fasts all day, only taking food when the Sun sets.

When the third day has finally arrived, having bathed or washed all over, enter the Oratory, barefoot, then light and fill the Censer with coals and Incense. Kneeling before the altar give thanks to the Lord of Heaven, asking him for the help of the Holy Angels in the Magical Operation being performed. Then, the Angel set over you as your guardian will finally appear.

A conversation in which no words resonate in the silence, where everything is intuitively and spiritually perceived and expressed: such is the essence of the ecstasy into

which the Operator is now plunged. You will have no idea of the time elapsed for the excellent reason that you are no longer of this world during the time of the appearance.

You will not interrupt this mystic meeting yourself: besides, you couldn't if you tried. Consciousness of what has happened slips away. The Angel, or the "glory" which he manifests, where all hieroglyphic "signs" radiate in space, in front of you, behind you, at the right of the altar, will become blurred. The Operator regains consciousness of the place and the time. You leave without touching anything.

In the evening, offer another prayer of thanks, for about an hour.

The following day, fourth day of the principle Operations, enter the Oratory again, light the Censer, and put on the Vestment described at the beginning of this Ritual.

This done, pray God that he will give you His grace, so that the Operations will always be to His glory. Pray to your Angel. Then, Wand in the right hand, ask God to give it the power which he gave of old to the Wands of Moses, Aaron, Elias and the other Patriarchs and Prophets. Once this consecratory prayer is ended, set aside the Wand. Later, each time you want the company the Guardian Angel, when you need his counsels or his light, after each prayer before the altar, trace in the air before you the glyph that he indicated to you on the first day of his manifestation. This will be sufficient for him to hear your call. It is then, says the "Ritual of Abramelin the Mage", that the *convocation and exorcism of Impure Spirits takes place*.

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THE HOLY ORISONS

For the first two Lunar Cycles

"Our Strength is in the Name of the Lord, who hath made Heaven and Earth. O Lord, hear my prayer, and let my cry come unto Thee."

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"O Lord, God of Mercy, Patient God, Most Blessed, Most Bountiful and Wise, Who grants Your grace in a thousand ways and generations, Who forgets the iniquities, sins and transgressions of men, in Whose Presence none are found innocent, who visits the failures of the fathers on the children and descendants unto the third and fourth generation, I know my wretchedness and know that I am not worthy to come before your Divine Majesty, nor to implore and pray Your Goodness and Mercy for the least grace…

"Nevertheless, Lord of Lords, take pity on me. Remove all iniquity and malice from me. Wash all impurity of sin from my soul. Renew Your Spirit within me. Let me understand the mysteries of Thy Grace and the treasures of Thy Divine Wisdom!

"Sanctify me with the Oil of Thy Sanctification, with which Thou hast sanctified Thy Prophets. Purify all that is mine within me, so that I may one day be worthy of conversation with Thy Holy Angels. And finally, may Thy Divine Sapience give me the power sent to Thy Prophets over all impure Spirits. Amen. Amen."

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"May the Eternal One, the God of Israel, be blessed forever, unto all ages. Amen. Amen."

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Each Thursday during these first two moons, here add the "De Profundis" and the "Miserere Mei".

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"MISERERE MEI"
(Psalm 51)

1. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.
2. Wash me thoroughly from mine iniquity, and cleanse me from my sin.
3. For I acknowledge my transgressions: and my sin is ever before me.
4. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.
5. Behold, I was shapen in iniquity; and in sin did my mother conceive me.
6. Behold, thou desireth truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.
7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.
8. Make me to hear joy and gladness; that the bones, which thou hast broken, may rejoice.
9. Hide thy face from my sins, and blot out all mine iniquities.
10. Create in me a clean heart, O God; and renew a right spirit within me.
11. Cast me not away from thy presence; and take not thy holy spirit from me.
12. Restore unto me the joy of thy salvation; and uphold me with thy free spirit.
13. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

14. Deliver me from blood guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.
15. O Lord, open thou my lips; and my mouth shall sing forth thy praise.
16. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.
17. The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise.
18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.
19. Then shalt thou be please with the sacrifice of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar."

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"De PROFUNDIS"
(Psalm 130)

1. Out of the depths have I cried unto thee, O Lord.
2. Lord, hear my voice: let thine ears be attentive to the voice of my supplications.
3. If thou, O Lord, shouldst mark iniquities, O Lord, who shall stand?
4. But there is forgiveness with thee, that thou mayest be feared.
5. I wait for the Lord, my soul doth wait, and in his word do I hope.
6. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.
7. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.
8. And he shall redeem Israel from all his iniquities."

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For the next two Lunar Cycles

"Our Strength is in the Name of the Lord, who hath made Heaven and Earth. O Lord, hear my prayer, and let my cry come unto Thee."

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"O Lord, God of Mercy, Patient God, Most Blessed, Most Bountiful and Wise, Who grants Your grace in a thousand ways and generations, Who forgets the iniquities, sins and transgressions of men, in Whose Presence none are found innocent, who visits the failures of the fathers on the children and descendants unto the third and fourth generation, I know my wretchedness and know that I am not worthy to come before your Divine Majesty, nor to implore and pray Your Goodness and Mercy for the least grace…

"Nevertheless, Lord of Lords, take pity on me. Remove all iniquity and malice from me. Wash all impurity of sin from my soul. Renew Your Spirit within me. Let me understand the mysteries of Thy Grace and the treasures of Thy Divine Wisdom!

"Sanctify me with the Oil of Thy Sanctification, with which Thou hast sanctified Thy Prophets. Purify all that is mine within me, so that I may one day be worthy to penetrate the Truth, Path of Wisdom and Knowledge, and this through the direct help of Thy Holy Angels. And finally, may Thy Divine Sapience give me the power sent to Thy Prophets over all impure Spirits. Amen. Amen."

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"Angel of the Lord, who art my Guardian, to whom I am entrusted by Divine Goodness, deign to enlighten, direct and govern me. Amen. Amen."

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"May the Eternal One, the God of Israel, be blessed forever, unto all ages. Amen. Amen."

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Each Thursday of these two moons, add here the "De Profundis" and the "Miserere Mei" to the evening prayers.

For the last two Lunar Cycles

"Our Strength is in the Name of the Lord, who hath made Heaven and Earth. O Lord, hear my prayer, and let my cry come unto Thee."

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"To the glory of the Eternal One, I shall approach the altar of God, the God who fills my Soul daily with new joys. May my invocation, O Lord, rise up towards Thee as the perfume of this incense!

"Eternal God, Wise and Strong, Most Puissant Being of beings, come to this Place! Sanctify it by Thy Presence and Thy Majesty, so that purity, charity, and the fullness of the Law may abide here. And as the perfume of this incense rises towards Thee, may Thy Quality and Thy Benediction descend upon these flagstones…

"And Thee, O Angels and Celestial Spirits, be present at this Consecration! Through the Living and Eternal God, who created thee, like me, from nothing, and who can, at this very instant, plunge thee with me back into Nothingness by His Wisdom. Amen. Amen."

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"O Lord, God of Mercy, Patient God, Most Blessed, Most Bountiful and Wise, Who grants Your grace in a thousand ways and generations, Who forgets the iniquities, sins and transgressions of men, in Whose Presence none are found innocent, who visits the failures of the fathers on the children and descendants unto the third and fourth generation, I know my wretchedness and know that I am not worthy to come before your Divine Majesty, nor to implore and pray Your Goodness and Mercy for the least grace…

"Nevertheless, Lord of Lords, take pity on me. Remove all iniquity and malice from me. Wash all impurity of sin from my soul. Renew Your Spirit within me. Let me understand the mysteries of Thy Grace and the treasures of Thy Divine Wisdom!

"Sanctify me with the Oil of Your sanctification, with which You purified Your Prophets. Sanctify in me all that belongs to me, give me the grace to be on the True Path of Wisdom and Knowledge through the aid of Thy Holy Saints; give me the strength to endure and to rejoice in their presence, and deign, O Lord, through their mediation, to grant me the Secret Knowledge, that which allows domination over perverse Spirits and creatures, and to conceive all the dispersed mysteries of Thy Creation, those of the Heavens and of the Earth, of this World and the Next!"

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"May the Eternal One, the God of Israel, be blessed forever, unto all ages. Amen. Amen."

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An Operator who is accustomed to straightforward ceremonial Magical Operations, would have been astonished by the ritualistic simplicity reigning over the preparation of the almond Wand, whereas the Wand in regular Clavicles is generally covered with a layer of engraved red copper, encircled with rings of gold, silver, copper, lead, tin, etc… and it is also prescribed never to leave the ends free: they must either be covered by magnetic balls, or sealed with virgin wax.

The almond Wand in the Ritual of Abramelin or that of the "Illumined of Avignon" is purely symbolic. It is the tangible "witness" of the real powers, which the long asceticism of six months has legitimately procured for the persevering Adept. That

is to say that it draws its power only from that which he inwardly discovered in his Theurgic work. Whoever has the least doubt about the value of his interior work, and the value of the Wand, is diminished in the same proportion.

The symbolism of the almond is as follows. It is the "wood of Angels" for the Kabbalists of yore. Now, the Hebrew word "*shaked*" signifies "almond" and the Hebrew word "*shakad*" denotes "watcher". And this distinction (of *shaked* from *shakad*) can only be found in Hebrew which uses masoretic points. In ancient mystic Hebrew the same word is written Shin-Heh-Kaph (שהכ), so it would be impossible to distinguish the nuance except by reason of an esoteric oral Tradition, properly called the *Kabbalah*.

The "almond" (*shaked*) is the tree of "those-who-watch" (*shakad*), that is to say the Angels, whom the Book of Enoch calls the "Watchers of Heaven". It is the Wand the *Gods of the Armies of Heaven*, Elohim Tzabaoth, required of Priests.

In hermetic symbolism, the almond is the symbol of Birth, earthly Birth as well as celestial Birth. Hence the candles at baptism. Its fruit easily evokes the feminine sex, containing the future seed: the Child. It is the tree of the Virgin Mother, and Mary is often depicted in the middle of an almond (see Notre Dame of Paris), because she is the Virgin Mother, and because she is also the "Queen of the Angels", the Queen of the Watchers of Heaven.

Finally, with its *silver* foliage and its *green* fruit, it is the Venusian-Lunar tree par excellence. For Jewish Kabbalists or Arab Magicians it evokes the Star of David; and the Pentagram (linked to the color green), which surmounts the Crescent moon (linked to the color silver). It is the sign of Chance and Good Fortune. But above all the almond tree is the *tree, which seeks the light*. Frequently blossoming during Spring, before the last frosts have passed, it hastens to see the solar rebirth in realizing the symbol of the Sage who confronts death with no fear, in order to sooner see the hoped-for Life.

All other appropriate materials, apart from the Silver Plate, can be used to advantage: notably the plate of virgin wax, virgin lambskin or veal skin, etc…

The impregnation of a "seal" upon a material body is described in the Old Testament: this is the episode of the "Tablets of the Law".

"When the Eternal One had finished talking to Moses on Mount Sinai, He gave him the two tablets of Testimony, Tablets of stone, written with the finger of God." (Exodus: 31:18).

"Moses returned and went down from Mount Sinai, and the two Tablets of 'Testimony' were in his hand. The two Tablets were written on both their sides, they were written on one and on the other side. The Tablets were the work of God, and the writing was the writing of God, engraven upon the Tablets.[82]" (Exodus: 32:15).

[82] These two quotations approximate the King James Version, but Ambelain added words to emphasize his point, which are not in the bible – PV.

It would be wrong to see in these stone Tablets, written by the very finger of the Elohim whom Moses contemplated on the mountain, a *legislative text*, summarizing the long prescriptions that God gave in a living voice to his representative. These prescriptions cover *twelve Chapters* of Exodus, and are then repeated many times. It would also be futile to see in this just the engraving of the Ten Commandments, for the holy text is very precise on this matter, and it is imagination on the part of the exegetes who believed they saw this passage as being about the ten primary prescriptions: in reality it is about something completely different!

In Chapter 25 of Exodus, paragraphs 16 and 17, the Eternal One, having given His instructions for the construction of the *Ark of the Covenant*, a *little box* of two and a half cubits long, one and a half cubits tall and wide, says the following:

"Thou shalt put into the Ark the 'Testimony', that which I shall give thee."

Now, we have seen above that the 'Testimony' in question is the two Tablets. Why this expression? Because these stone plaques, for Moses and the People, will be preemptory and decisive proof of the reality of the *miracle*! In contemplating these Tablets, Moses will never again thereafter, despite the passage of time, doubt the foundation of his mission, and of his souvenirs! Never will he be able to dream that he dreamed the magic! The 'Tablets' will be there, as witness, with the supernatural imprint that they received, that Yahweh truly manifested before the face of the leader of Israel.

The text of Exodus tells us that they were "written on both sides". This gives us Ten Commandments, distributed over four sides! This is neither easy nor harmonious. But if one admits *that they were two stone Pentacles*, all becomes clear. *For all Pentacles have two sides, both engraved with the appropriate symbols.*

If two "Tablets" were necessary, that is to say, a double "Witness", it is because, as we are told in Genesis (Chapter 1), Elohim is a 'double' God: "God made Man in his image, male and female created he them". Here we see the expressions of God's "right" and "left". This duality is recalled by the *two Cherubim* who, in the words of Chapter 25 of Exodus (18, 19), must spread their wings above the Ark, and the pure gold Mercy Seat, which dominates it. And the proof that the presence of the Eternal One, the God of Israel, is linked to the two 'Pentacles', which are the two 'Tablets', is also in Exodus, which tells us:

"And Thou shalt put the Mercy-seat above and upon the Ark; and in the ark thou shalt place the 'Testimony' that I shall give thee. *And there I will meet with thee, and I will commune with thee from above the Mercy-seat, from between the two Cherubim which are upon the Ark of the 'Testimony', of all things which I will give thee in commandment unto the children of Israel*." (Exodus 25:22).

The sequel to this prescription was that the very many places of cult worship that the people and the indolent Kings allowed to occur or persist throughout the territory of

Israel, were closed or destroyed by the Priest-guardians of the purity of the Law, wherever they were able! Since, for them, the God of Israel could only be manifest at Jerusalem, in the Holy of Holies, *above the Ark of the Covenant, containing the famous "Testimony"…*

For, there where is the Ark, is the Elohim: "Thou shalt make me a sanctuary, and there shall I live, in the midst of you…"

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This traditional prescription, implying a "support for manifestation" for the Deity evoked, is common to all magical ceremonies, whatever the tradition: Western, Eastern, ancient, medieval, modern.

This is the role of the "mandalas" and "yantras", which is the same as for "pentacles" or "circles".

This is why the "Sacred Magic of Abramelin the Mage" anticipates the necessary presence of a Plaque of pure silver, impregnated and "signed" by the Angel, as a first condition to all subsequent manifestation.

We will find this rule in the tradition in which the "Grimoires" were written, on virgin parchment in the Operator's own hand, and that the demons thus evoked imposed their "signature: upon each of the pages attributed to them. There, Sorcery, Magic and Theurgy were joined together, in a complete ritual identification.

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Regarding the special role reserved, in certain sacerdotal functions, to young children, here is what the "Book of Judges" tells us further (17:1 to 6[83]):

"And there was a man of mount Ephraim, whose name was Micah. And he said unto his mother, the eleven hundred shekels of silver that were taken from thee, about which thou cursest, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, blessed be thou of the Lord, my son.

"And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand for my son, to make *a graven image and a molten image*: now therefore I will restore it unto thee. Yet he restored the money unto his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah. And the man Micah had a house of gods,

[83] Original text reads: "1 to 8" – *PV*.

and made an ephod, and teraphim, *and consecrated one of his sons, who became his priest*.

“In those days there was no king in Israel, but every man did that which was right in his own eyes.”

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And so we see from the preceding text that Micah used one of his children as an “intermediary” between himself and the entity which he venerated. This entity was figured in an Oratory (“And the man Micah had an house of gods”, that is, a chapel) by means of two different objects; one carved and the other cast.

Here, too, the metal used was silver. It acted as a double representation; there were two teraphim, just as there were two Cherubim, and two Tablets of “Testimony”. One of the teraphim was male: this is the one, which was *carved*, thus recalling the modeling of Adam, the First Man, by the very hands of the Eternal One. The other teraphim was poured, recalling the creation of Eve, the Woman, issued from Adam by dividing into two. The first teraphim was evidently the mould for the second one.

So we may conclude that, in the “Ritual of Abramelin the Mage”, the child is a real infant, and it is not necessary to investigate, with the aid of Gematria, Temurah or Notariqon, what other name, of equivalent Kabbalistic and numeric value, could be concealed in this image. We need no longer imagine that the child and the pentacle (both emblematic of “*mediators*” between the Evoked and the Evoker) as anything but a single, united accessory. There are together both a real infant in the Ceremony, and a silver Plaque, which receives the angelic “Seal”, upon the altar of the Oratory.

e. Spiritual Alchemy

"The Chrysopage of the Lord"

by the well-beloved Raymond Lully, on the Greek text in the possession of Master Henry Khunrath, translated by Thomas Weilley (1668):

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Epistle of James, 3.17 – 18

Observation of Men has revealed a peculiar aspect of their nature, which shows that among them Laziness is the mother of all Vices. This can be explained by the fact that the refusal of the Flesh to participate in the demands of the works of the Spirit, inexorably leads to the generation within them of contrary elements, which are open to better serve this shameful defect.

Therefore one can understand that that the Soul thus invaded by such a Vice (the manifestation of an intelligent Principle which is conscious of its perverseness), is going to be open to the invasion of other vices, which the first one which forced entry will call to assist it, in order to preserve the stronghold it has just gained.

But if this process can only be expressed in an inverse manner, a natural process of generation of the Soul's attributes, it is because the Soul exists by itself, and, in consequence, the Virtues of the Soul are open to harmonic manifestation and development, their blooming forth and their permanence dependent upon their completeness.

So, just as in an edifice one stone calls for another, and just as two require a third, and so on until the final placing of the "key", in the same way a Virtue and a Vice generate other Principles, and so on up to the opposition of the final whole.

This is why, O Son of the Sun and Moon, that the language of the Philosophers is not completely unintelligible to you, in their obfuscation of the teachings. Scorning the dread lust for Gold, or that empty and artless curiosity which remains unsatisfied because it has never set a direction to pursue, you will then know how to pierce the secret of the true Son of Fire. You alone will understand that this Fire is not in fact that somber and satanic fire, which parches both the flesh and heart of the false sage or the ignorant and pompous man: on the contrary, this Fire is in truth the HOLY SPIRIT, THE COMFORTER revealed to us by the Holy Gospels.

Then you may have the Power to put into practice the true secrets of the Art which I give you here. Then you may be led to the benefit of the Work of your own

Redemption and thus attain the ultimate Illumination which was promised to the holy men of God.

And then it is, O Son of the Sun and Moon, that you will desire your Brother in Jesus Christ – may His Holy Name be Blest – with all your heart! Amen.

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The Tradition of those who preceded us on the Way of Wisdom, tells us that all things proceed from the Four Elements, and that these Four Elements are the foundation of all. They are Earth, Water, Air and Fire respectively.

The Alchemists knew how to draw two Principles from these Four Elements, male and female respectively, and a third – Neuter – Principle. These are Philosophical Sulfur, Philosophical Salt, and Philosophical Mercury.

Thus, by means of a simple and salutary Operation, the Masters tell us, the Four are reduced to three.

But Philosophical Sulfur, Mercury and Salt only constitute an intermediary aspect of the evolution of our Elements. From their production are born two Principles, superior to all the others. These are Wise Sulfur and Wise Mercury. Here are in reality our two supreme Arcana of the Art, and it is in their ultimate copulation that the Chrysopage will finally be born.

This Tetractys was well known to the students of Pythagoras the Wise and the Holy Saints of God, Who poured out the knowledge, nor were they ignorant of the use of His Holy Names.

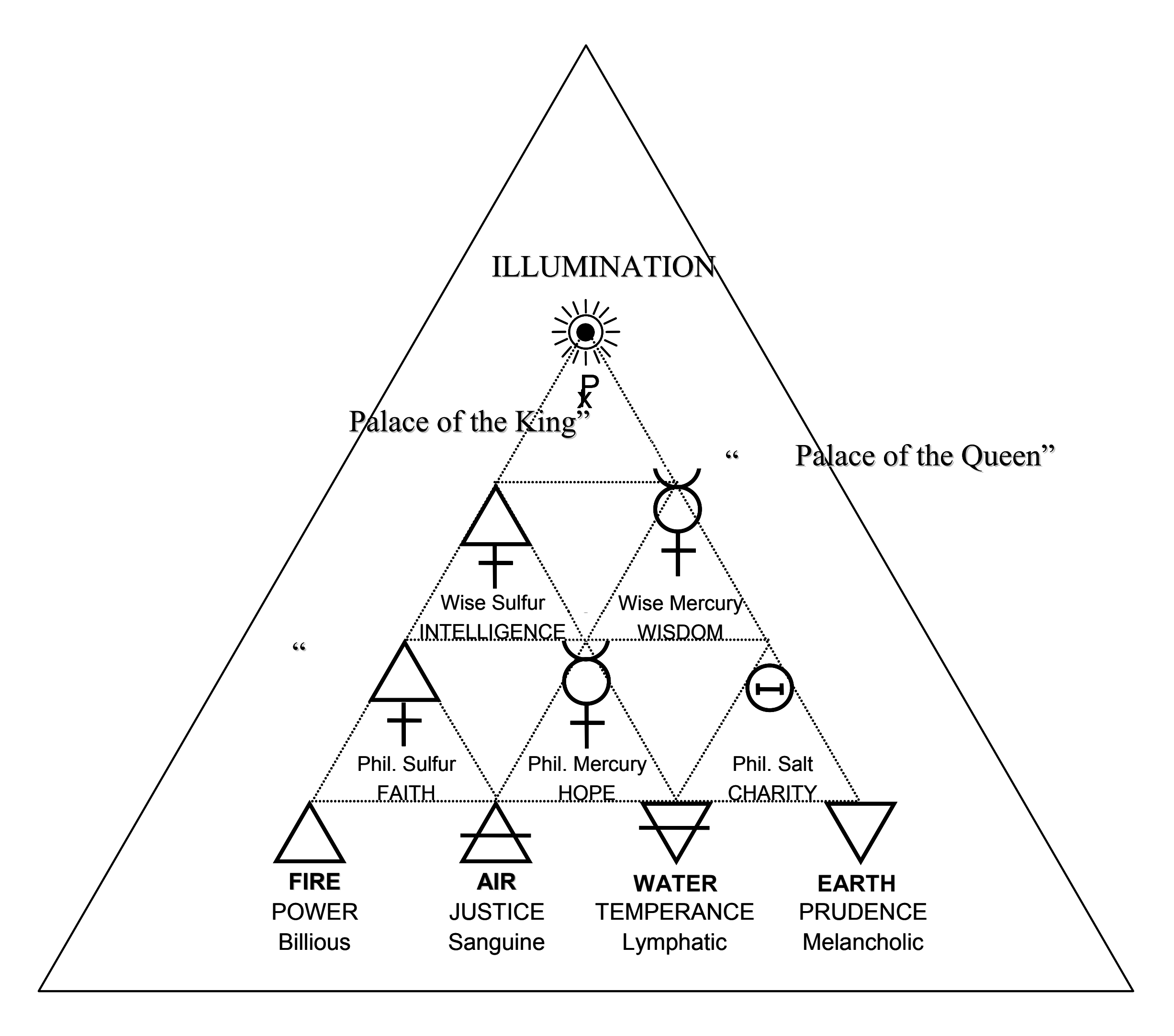
Such that it comprises the whole of the key of our Alchemy.

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In Man, the Elements capable of beginning the Work are the Four Cardinal Virtues, namely: Power, Prudence, Temperance and Justice.

The Wise Man who has learned how to develop these Four Virtues in his Soul is assured, by their very presence, of seeing the development in their turn of the three Theological Virtues within him, namely: Faith, Hope and Charity.

So attentive and regular practice of the Cardinal Virtues generates and gives rise to the action of the three superior Virtues. In turn, when these, our three superior Principles, have become completely introduced within us, they hasten to awaken other Presences, those of the Powers of the supreme dyad: Intelligence and Wisdom.



The Hermetic Tetractys

And in their turn, these two divine graces awaken one more in us: that which cannot be expressed in words and images. In this final Virtue is all the Beatitude promised to the elect, and through it we creatures shall participate in the Life Divine.

It would be vain to believe that the practice of a single Virtue would lead to the generation of the others; in the same manner that the child is born of the father and the mother, and as the Holy Spirit proceeds from the Father and the Son, so can no Virtue come into being unless proceeding from two others. Thus, we create the Tree of our Knowledge.

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The first Virtue that it is important to develop in ourselves is that of Power. How else can we embark upon such an enterprise if we are not predisposed to bring it to a

satisfactory conclusion? So we must be strong; strong against the world, strong against ourselves, strong against our Vices.

The second Virtue to develop is Prudence, for she teaches us to be mistrustful of the World, ourselves, the subtle cunning of the Vices, and our conscious and crafty Enemies. For, once again, one must never see these Vices as instinctive and mechanical reactions of our own Flesh. Without doubt, it serves as the vehicle of the Demonic Spirit, which lives within it, since it is both its author and animator, inspiring the vessel and channel for these reactions. It is through the flesh that the Spirit of Darkness expresses itself; and when it makes it to vibrate beneath its control, as a viol under the fingers of the fiddler, we must, as a free spirit, beware of all that it brings in its many suggestions, both compliments and reproaches, counsels and negations, all which seem to present a justification for the preeminence of Flesh over Spirit. All these suggestions must be rejected. This is the Virtue of Prudence.

From the general practice of these two primary Virtues, Power and Prudence, are born respectively two others: Temperance and Justice.

When Power has the tendency to overflow its bounds, and Prudence is momentarily diminished, Justice appears. For Justice is: precise reward; and through a purely mechanical reaction, the momentarily disturbed equilibrium reestablishes itself.

But when Prudence is submerged by Power, then Temperance appears. It is also called Mercy, Mildness, Indulgence and Pardon. On the scales of the balance it stands opposed to Justice, whose rigorous precision ignores the varieties created by the infinite love of beings for other beings, and of God for them all.

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When these Four Cardinal Virtues will have become a constant actuation in you, O Son of the Sun and Moon, the Elements of the Work will be ready to enter into the play of higher generations. Now three new visitors will appear in your Soul, the Theological Virtues, called Faith, Hope and Charity.

Power was Fire; Justice was Air; Temperance was Water; and Prudence was Earth. In this second series, Faith will be Sulfur, Hope will be Mercury and Charity will be Salt.

Faith is born from the practice of Justice and Temperance. Faith, above all, takes its origin in truth and sincerity. When you posses Truth, Certainty, then you *believe* steadfastly in the fact of what you are considering; and the strength of your belief is the fruit of your certainty. Then realize that the Faith, which you can create in another, depends completely on the truth of your words, acts and above all of your thoughts. Think truly, in order to speak sincerely and act rightly. Faith is Honesty above all and

before all. Faith is Sincerity! Do not lie, for Falsehood kills Faith, and in doing this, you weave a mist about you which hides God, the Ultimate Truth, from you.

In order to believe rightly, one must think or act truthfully. Once this is done, you will give birth to a real Faith, the daughter of Certainty; and Certainty is the true Reality…

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Justice and Honesty give rise to Hope. For who could deny that Reason, born of Justice, and Certainty, daughter of Honesty are alone capable of fearlessly laying the foundation of your Hope?

Likewise, Faith and Temperance give birth to Charity. For Honesty and Mildness require that we will do unto others that which we would wish other would do unto us. And so Charity is born, another aspect of the Love of beings for other beings.

But Honesty and Hope also give rise to Charity and this for the same motives. The Certainty that gives Hope rests upon Truth and Honesty, to show us that the final end state of Beings is exactly the Love of these same beings for each other. Thus, Faith and Hope give rise to Charity.

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Here, the Septenary is established. Within you, O Son of the Sun and the Moon, Power and Justice, Temperance and Prudence have been successively generated, giving birth to Faith, hope and Charity.

Issuing from the Four Elements, Fire, Air, Water, Earth, appear blazing like figures in stained-glass windows: Philosophical Sulfur, Mercury and Salt…

But in the same way that our Alchemist couldn't act on the Four Elements and the Three Principles without recourse to a material vehicle (the "prima material"), so, as the Archemist[84], you have an obligation to act in the contingent world in order to channel and to carry out your actions.

That which was the Athanor, the Crucible, the Prima Materia for the vulgar Blower, so human – then divine – Knowledge will be this for you, and you will know how to be satisfied with them.

Gnosis is the base lead on which your moral power is going to act. If you know how to become its master, without being mastered by it, you will then be able to bring the Chrysopage to successful creation.

[84] "Archymiste" in the original text – *PV*.

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O Son of the Sun and Moon, Gnosis and Hope will summon Intelligence in you; which is Comprehension. For we already know that Hope is also Certainty, and that Gnosis is Knowledge. Since Certainty is born out of Truth (or Honesty), Gnosis can only be Perfect Knowledge. This is why Perfect Knowledge and Certainty lead to Understanding.

On the other hand, and in parallel, Gnosis and Charity summon Wisdom in you, just as Gnosis (or Perfect Knowledge) united with Understanding, generates this Wisdom.

But what is Wisdom? We now understand it: Intelligence and Wisdom are, respectively, the Wise Sulfur and Wise Mercury of our common Alchemists.

Wisdom is Usage, as Intelligence is Understanding. The first is active, and the second is passive.

The union of the two must finally give birth to the ultimate and final terminus of the Work, the Philosophical Stone, the Illumination, which refers to *you*, O Son of the Sun and Moon, to that Celestial Creature which you were at the beginning of time.

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"Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen."

(Hebrews, 13.20)

V. – THE SHEMHAMPHORASH

ויסע מלאך האלהים ההלך לפני מחנה ישראל וילך מאחריהם כ ויסע עמוד הענן מפניהם ויעמד מאחריהם:
ויבא בין מחנה מצרים ובין מחנה ישראל ויהי הענן והחשך ויאר את הלילה ולא קרב זה אל זה כל הלילה:
ויט משה את ידו על הים ויולך יהוה את הים ברוח קדים עזה כל הלילה וישם את הים לחרבה ויבקעו המים:

Textual basis of the Shemhamphorasch[85]

Lenain has taken the seventy-two pentacles described below from various Magical manuscripts of the Arsenal Library and from the Collection of the Comte de Boulainvilliers. In his work entitled "*La Science Cabalistique*", Lenain gave only the text, which we have reproduced below. We extracted the *Seals* of the Seventy-Two Angels of the Kabbalistic Tree of Life from a magnificent manuscript of the 18th Century. The reader will find them below. Without them Lenain's work is unusable.

One should trace them in red on virgin parchment, surrounded by a double circle in black, within which one traces the corresponding verse from the Psalms, either in Latin or preferably in Hebrew, in red. One may copy it faithfully from a Hebrew Bible. The name of the Angel should be traced above the seal, in "Malachim" characters. In order to consecrate them, one should utilize the following ritual:

The Altar is decorated in the usual manner (red cloth), with luminaries lit; and then one places the parchment Pentacle on the lead Hexagram of the Altar Stone. It is copiously censed while the Grand Invocation of Solomon is recited, followed by:

"Thus said Adonai[86], The heaven is my throne, and the earth my footstool: where is the house that ye build unto me? And where is the place of my rest? For all those things hath mine hand made." Thus said Adonai: "I was glad also, when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together, Peace be within thy walls, and prosperity within thy palaces. For except Adonai build the house, they labour in vain that build it; except Adonai keep the city, the watchman waketh but in vain.

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[85] Verses 19, 20 and 21 of Exodus are each composed of 72 letters. Taking the first letter of Verse 19, the last of Verse 20 and the first of Verse 21, one has the first root (radical), to which one adds "iah". One now has the name of the first Angel in the series. One does the same for the other, adding (according to a simple key), the endings "el" or "iah", expressing God in the *masculine* or the *feminine*.

[86] It is evident that the pronunciation and transcription of the extracts of the Psalms must be made in Hebrew. Because of this it is necessary to have a printed edition of the Torah. – RA
All biblical translations will use the King James Version of the Bible. All Psalm and verse numbers are therefore adjusted to this Bible. In many cases the verse quoted and the verse number do not match. In all cases the Latin given has been used to identify the correct verse. The 'keen student' might consider buying a Hebrew-English Bible to obtain the relevant verses in Hebrew. However, learning their correct pronunciation will be a major investment of time and effort. Using the Latin is a good compromise – PV.

“Father of Power and Greatness, Being of Beings, Almighty Sanctifier, who created all things from nothing, despise not Thy servant, but let it please Thee to purify, consecrate and sanctify this place dedicated to Thy service; command Thy angel <*Name of Angel*> to descend, reside and remain, for Thy Glory and Service. Amen.”

One then asperges the Pentacle with lustral water, and then with salt, while reciting Psalms 98 and 102 (from the Vulgate): “The Lord reigneth; let the people tremble…” and ”Bless the Lord, O my soul …”. Then one lays it under a lit lamp[87], in the middle of the lead Hexagram and collects one’s thoughts for a significant period of time.

If the Operation was successful, a marked coldness will spread through the room, and one will then notice a progressive animation in the Pentacle, which will give the impression of beating like a heart[88].

It is then that one will be able to conjure the Entity according to the following ritual.

ANGELIC CONJURATION

I conjure thee in the name of the Twenty-Four Elders, in the name of the Nine Choirs to which you belong, O <*Name of Angel*>! I conjure thee in the name of Angels, Archangels, Thrones, Dominations, Principles, Powers, Virtues, Cherubim and Seraphim! In the name of the Four Mysterious Powers which carry the Throne of the Most High, and who have eyes before and behind; in the name of all that contributes to our Salvation!

I conjure thee, Spirit of Light, in the Name of the True God, the God of Life! In the name of the Seven Mysterious Candlesticks in the right hand of God! In the name of the Seven Churches of Asia! In the name of Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea.

I conjure thee by Heaven and Earth, by Sun and Moon, by Day and Night; by all that exists and all the Virtues therein encompassed; by the Four Primordial Elements; by all which may be said or thought by the Sovereign Creator, through His Supreme Will and the Celestial Court in which He reigns; through Him who has produced all from nothing; through the Glorious Phalanxes to which you belong; through the Saints, through all those who, night and day, endlessly cry: “Holy, Holy, Holy, Lord God of Hosts. Heaven and Earth are full of Thy Glory. Glory be to Thee, O Lord Most High.”

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[87] Given the fact that one has then to observe its ‘beating’ this would be best accomplished by putting it before a light (candle) rather than pinning it beneath! - PV.

[88] Some members of the Martinist Group of the “Alexandria of Egypt” Lodge, which functioned from 1941 to 1945, witnessed strange results obtained in this area.

I conjure thee, Illuminating Intelligence, Messenger of Light! I conjure thee in the name of Uriel, Guardian of the North! I conjure thee in the name of Raphaël, Guardian of the South! I conjure thee in the name of Mikaël, Guardian of the East! I conjure thee in the name of Gabriel, Guardian of the West! I conjure thee, O Divine Messengers, by the Seven Golden Candlesticks, which burn before the Altar of God; by the Company of the Blessèd who follow the footsteps of the Immaculate Lamb! I conjure thee, O Celestial <*Name of Angel*> in the name of all the Saints whom God has chosen from and before the Creation of the World, because of their merits, which are agreeable to God! I conjure thee, O Invisible yet Immanent Power, and I conjure thee through the Redoubtable Power of the Lord's Name; through the Glory of this Divine Name, manifested in the World, where the most beautiful attributes of God find expression.

I conjure and implore thee, O <*Name of Angel*> in the Name of these Attributes! May you quit the Celestial Abode at the call of their syllables! May you deign, O Illuminating Power, when they are invoked, to descend to this place, there to instruct thine Unworthy Servant. I conjure thee in the name of Adonai Melech, Master of the Realm of Form! I conjure thee in the name of Shaddai, Mirror of Truth! I conjure thee in the name of Hod, Lord and Master of the Divine Words! I conjure thee in the name of Netzach, Sovereign Essence of Beauty! I conjure thee in the name of Tiphereth, Principle of the Realm of Glory! I conjure thee in the name of Geburah, Principle of Infinite Justice! I conjure thee in the name of Chesed, Divine Mercy! I conjure thee in the name of Binah, Uncreated Wisdom! I conjure thee in the name of Kether, the Horizon of Eternity!

I conjure thee, O Celestial Teacher, in the Name of the Tetragrammaton! I conjure thee in the Name of Eheieh! I conjure thee in the Name of Elohim! I conjure thee in the Name of Eloah! May it be thus in the Blessed Name of the Lord. ✠✠✠

I implore thee, O Celestial <*Name of Angel*>, in memory of the Seven-Coloured Rainbow, which appeared in the skies, so showing the Covenant between God and Noah the Patriarch! I conjure thee in memory of the Luminous Cloud, which surrounded the Ark of the Covenant, so showing the Covenant between the Eternal One and the Sons of Abraham[89]. I conjure thee; Celestial Powers, in memory of the Signs, which thou had, appear in the skies, shortly before the destruction of the Temple! I conjure thee, O Spirits of Light and Truth, in memory of the Signs, which accompanied the birth of the Saviour; in memory of the Alleluias in the valleys of Bethlehem; in memory of thy message to the shepherds; in memory of the Blazing Star, which guided the Mages! May thy Sign be to me the symbol of protection, which thou deign to grant to this Theurgic Work! I implore thee, O Celestial <*Name of Angels*> in memory of the Signs, which thou deigned to transmit to Thine Apostles! Deign, O Spirit of Light, to show thy agreement and thine aid!

(Silence and meditation).

[89] In the original: Fils d'Aber – PV.

THANKSGIVING

Angels of Light and Peace, Messengers of Divine Glory, Illuminating and Glorious Powers; may the fumes of this Incense be to thy intention, the pledge of my gratitude and my thanks! Deign, O Spirit of Light and Knowledge, to continue to grant to thy faithful servant the marvelous treasure of thy inspiration, thy assistance, and thy support. Henceforth may Peace Divine be between thee and me. Amen. ✠

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1st – VEHUIAH. His attribute is interpreted as "God elevated and exalted above all things". He rules over the Hebrews. The name of God in that language is called Jehovah. He governs the first ray of the East in the spring season, that is to say the first five degrees of the circle which begins at midnight on 20th March until the 24th inclusively, corresponding to the first decade of the sacred calendar, and to the first angel, called Chontare[90], under the influence of Mars: this angel, and those which follow up to the 8th one, belong to the First Order of Angels which the Orthodox call the Choir of the Seraphim. He inhabits the realm of fire: his sign is Aries, and he rules the following five days: 20th March, 31st April, 11th August, 22nd October and 2nd January. His invocation is made towards the East, from midnight exactly until 12:20am, to receive light.

It is by virtue of these divine names that one may become illuminated by the spirit of God; one must pronounce them from midnight precisely until 12:20, reciting the third verse of Psalm 3: "But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head" (Et tu Domine susceptor meus et gloria mea et exaltans caput meum[91]). His talisman must be prepared according to the principles of the kabbalistic art.

The person who is born under the influence of this angel has a skillful nature; being blessed with great wisdom, a lover of the Arts and Sciences, capable of undertaking and executing the most difficult things; having a love for military service, due to the influence of Mars; having abundant energy, due to the dominance of fire.

The bad (negative) angel influences turbulent men; and rules over promptness and anger.

2nd – JELIEL. His attribute is "Helpful God". He rules over Turkey (these people give God the name of Aydy). His ray begins from the 6th degree until the 10th inclusive, corresponding to the influence of the angel called Asican (see the Sacred Calendar) and

[90] Chontaré in French. Note, these 'secondary' angelic names are based on Egyptian astrological angelic forces attributed to the decans. The names used in this document appear to be a mixture between those listed by Hephaestion (Greek) and Firmicus (Roman) – PV.

[91] The Latin in the book has not been checked – but it is clear that some errors have crept in. The reader is cautioned to check the original Latin – PV.

to the first decade. He presides over the following days: 21st March, 1st June, 12th August, 23rd October and 3rd January[92].

One invokes this angel to calm popular sedition, and to obtain victory over those who would attack you unjustly. One must pronounce the request with the name of the angel and recite the 20th verse of Psalm 21[93]: "But be thou not far from me, O Lord: O my strength, haste thee to help me" (Tu autem Domine ne elongaveris auxilium tuum a me ad defensionem meam conspice). The favourable hour begins at 12:20am up to 12:40am.

This angel rules over kings and princes, and keeps their subjects obedient; he has influence over the generation of all beings which exist in the animal realms; he re-establishes peace between spouses and maintains conjugal fidelity. Those born under this influence have a cheerful spirit, agreeable and genteel manners; they are passionate in sex.

The bad angel dominates everything detrimental to animate beings; it delights in sundering spouses by distracting them from their duties; he inspires a taste for celibacy, and bad morals.

3rd – SITAEL. His attribute is "God, the hope of all creatures". His ray begins at the 11th degree of the circle to the 15th inclusive, corresponding to the second decade and to the angel called Chontachre, under the influence of the Sun; he presides over the following days: 22nd March, 2nd June, 13th August, 24th October, 4th January.

One invokes this angel against adversity; one makes the request with the divine names and the 2nd verse of Psalm 90: "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust" (Dicet Domino: susceptor meus es tu et refugium meum: Deus meus, sperabo in eum". The favorable time begins at 12: 40am and continues to 1:00am. He rules over nobility, magnanimity and great works; he protects against arms and ferocious beasts. A person born under this influence loves truth, keeps his word and takes pleasure in helping those who need assistance.

The bad angel rules hypocrisy, ingratitude and perjury.

4th – ELEMIAH. His attribute is "Hidden God". He corresponds to the holy name of God: Allah in the Arabic language. His ray begins at the 16th degree of the circle up to the 20th inclusive, corresponding to the second decade and to the angel called Senacher. He rules over the following days: 23rd March, 3rd June, 14th August, 25th October and 5th January. One invokes this angel against spiritual torment and to know the names of traitors. One should state the request with the 4th verse of Psalm 6: "Return, O Lord, deliver my soul: oh save me for thy mercies' sake" (Convertere Domine, et eripe animam meam: salvum me fac propter misericordiam tuam). The favourable time begins at 1:00am up to 1:20am.

This angel rules over travel, maritime expeditions, and over useful discoveries. The person born under this influence will be industrious, happy in his enterprises, and will have a passion for travel.

The bad angel rules over bad education, discoveries dangerous to society; he brings hindrance to all enterprises.

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92 We will leave the question of national correspondences to *Lenain*!...

93 The quotation actually seems to be verse 19 – PV.

5th – MAHASIAH. His attribute is “God saviour”. He corresponds to the holy name of Teut or Theuth[94], after the Egyptian language. His ray begins at the 21st degree up to the 25th degree inclusive, corresponding to the third decade and the angel called Seket, under the influence of Venus; he rules over the following five days: 24th March, 4th June, 14th August, 26th October and 6th January. His invocation is performed from 1:20am till 1:40am.

One invokes this angel to live in peace with the entire world; he must say the divine names and the 4th verse of Psalm 33: “I sought the Lord, and he heard me, and delivered me from all my fears” (Exquisivi Dominum, et exaudivit me: et ex omnibus tribulationibus meis eripuit me). He rules over the high sciences, occult philosophy, theology and the liberal arts. The person born under this influence learns all that they desire with ease; has an agreeable physiognomy and character, and will be keen on honest pleasures.

The bad angel rules ignorance, libertinage and all bad qualities of mind and body.

6th – LELAHEL. His attribute is “Praiseworthy God”. He corresponds to the name Abgd, from the Ethiopian language. His ray begins from the 26th degree to the 30th inclusive, corresponding to the third decade and to the angel called Asentacer; he rules over the following days: 25th March, 5th June, 15th August, 27th October, 7th January. One invokes this angel to acquire knowledge and to cure illnesses; one should recite the 11th verse of Psalm 9: “Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings” (Psallite Domino, qui habitat in Sion: annuntiate inter gentes studia ejus). The favorable time begins at 1:40am till 2:00am.

This angel rules over love, renown, sciences, arts and fortune. The person born under this influence will love to converse, and will acquire fame through his talents and actions.

The bad angel rules ambition; he brings men to want to elevate themselves above their fellow man; he influences all those who seek to acquire a fortune through illicit means.

7th – ACHAIAH. His attribute is “Good and Patient God”. His ray begins at the 31st degree of the circle up to the 35th inclusive, corresponding to the fourth decade and to the angel called Chous, under the influence of Mercury. He presides over the following days: 26th March, 6th June, 16th August, 28th October and 8th January. The invocation is made from 2:00am till 2:20am. One must recite the 8th verse of Psalm 102: “The Lord is merciful and gracious, slow to anger, and plenteous in mercy” (Miserator et misericors Dominus: longanimis et multum misericors).

This angel rules over patience; he reveals the secrets of nature; he influences the propagation of knowledge and industry. The person born under this influence will love to learn about useful subjects; he will glory in executing the most difficult works, and will discover many useful practices of the arts.

The bad angel is the enemy of knowledge; he rules over negligence, laziness and insouciance for study.

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[94] This name is written with four letters in Egyptian characters. The ‘h’ is not a letter, and only marks an aspiration; as the Greek ‘theta’ is a single letter.

8th – CAHETHEL. His attribute is "Adorable God". He corresponds to the holy name Moti from the Georgian language. His ray begins at the 36th degree of the circle up to the 40th degree inclusive, corresponding to the fourth decade and to the angel called Asicat. He presides over the following days: 27th March, 7th June, 17th August, 29th October and 9th January. The aid of this angel is invoked by reciting the 6th verse of Psalm 94: "O come, let us worship and bow down: let us kneel before the Lord our maker" (Venite adoremus, et procidamus: et ploremus ante Dominum, qui fecit nos).

He serves to obtain God's blessing and to chase away evil spirits. This angel rules over all agricultural production, and principally those, which are necessary to the existence of men and animals. He inspires man to raise himself towards God, to thank Him for all the goods He sends to the earth.

The person born under this influence will love work, agriculture, the countryside and hunting, and will be very active in business.

The bad angel provokes all that is harmful to agriculture; he incites man to blaspheme against God.

9th – HAZIEL. His attribute is "Merciful God". He corresponds to the holy name Agzi, from the language of the Abyssinians. His ray begins at the 41st degree up to the 45th degree inclusive, corresponding to the fifth decade and to the angel names Ero; under the influence of the Moon. This angel and those, which follow up to the 16th, belong to the Second Order of Angels, which the Orthodox calls the Choir of the Cherubim. He rules over the following days: 28th March, 8th June, 18th August, 30th October and 10th January. The invocation must be done from 2:40am to 3:00am, by reciting the 6th verse of Psalm 24: "Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old" (Reminiscere miserationum tuarum, Domine, et misericordiarum tuarum quae a saeculo sunt).

He serves to obtain God's mercy, the friendship and favours of the great, and the execution of promises made by a person. He rules over good faith and reconciliation. Those born under this influence will be sincere in their promises, and will easily pardon those who commit any offence against them.

The bad angel dominates hate and hypocrisy; he rules those who seek to deceive by all possible means; he keeps enemies irreconcilable.

10th – ALADIAH. His attribute is "Propitious God". He corresponds to the divine names of Siré and Eipi, in the tongue of the Persians. His ray begins at the 46th degree[95] to the 50th inclusive, corresponding to the fifth decade and to the angel called Viroaso. He rules the following days: 19th March, 9th June, 19th August, 31st October and 11th, January. The invocation is made from 3:00am till 3:20am, reciting the 22nd verse of Psalm 32: "Let thy mercy, O Lord, be upon us, according as we hope in thee" (Fiat misericordia tua Domine super nos: quemadmodum speravimus in te). He is good for those who have hidden crimes and who fear discovery.

This angel rules against rabies and plague, and influences recovery from illnesses. The person who is born under this influence enjoys good health, and will be happy in his

[95] The original incorrectly stated '41st Degree' – PV.

enterprises. Esteemed by those who know him, he will frequent the most sophisticated societies.

The bad angel influences those who neglect their health and business.

11th – LAUVIAH. His attribute is "Praised and Exalted God". It corresponds to the holy name Deus from the Latin tongue. His ray starts at the 51st degree of the circle up to the 55th inclusive, corresponding to the sixth decade, and to the angel named Rombomare, under the influence of Saturn. He rules the following days: 30th March, 10th June, 20th August, 1st November and 12th January. The propitious time begins at 3:20am till 3:40am. One says the 50th verse from Psalm 17: "The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted" (Vivit Dominus et benedictus Deus meus, et exultatur Deus salutis meae)[96].

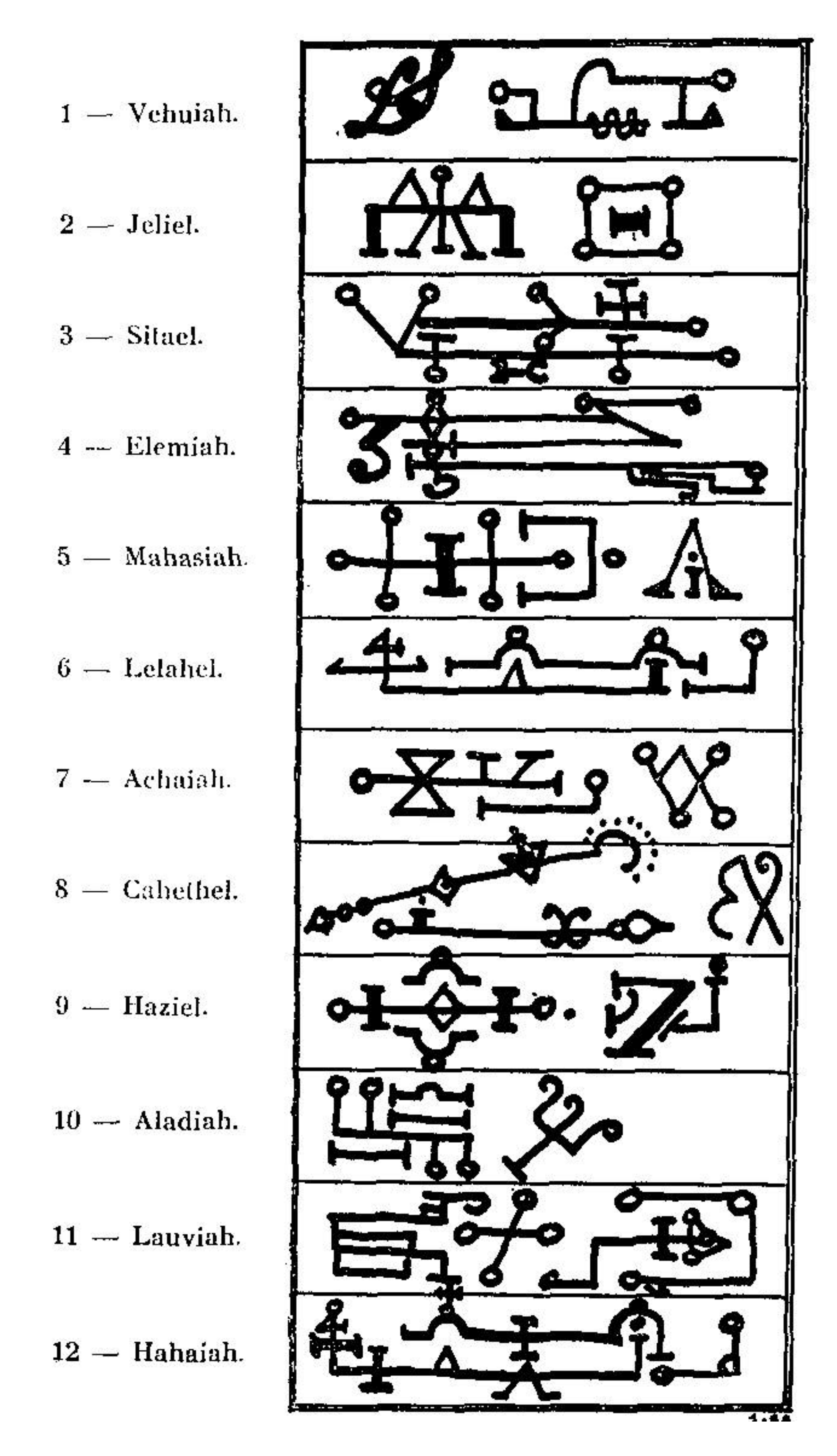
He serves against lightning[97] and to obtain victory. This angel rules renown; he influences great persons, the wise, and all those who become famous through their talents.

The bad angel rules pride, ambition, jealousy and slander.

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[96] *Lenain committed an error, which we corrected*. This correction mentioned by R. Ambelain is itself an error! The verse quoted by him is in fact verse 46 – PV.

[97] *Foudre*: this could be taken as meaning 'against sudden emotions, such as love or hatred' – PV.



12th – HAHAIAH. His attribute is "God of Refuge". He corresponds to the holy name "Theos" from the Greek tongue. His ray begins from the 56th degree of the circle to the 60th inclusive, corresponding to the sixth decade and to the angel called Atarph; he rules over the following days: 31st March, 11th June, 22nd August, 2nd November, 13th January. One invokes the help of this angel against adversaries; say the 1st verse of Psalm 10:

“Why standest thou afar off, O Lord? Why hidest thou thyself in times of trouble? (Ut qui Domine recessisti longe, despicis in opportunitatibus, in tribulatione).

The auspicious period begins at 3:40am and lasts till 4:00am. He rules over depths, and reveals hidden mysteries to mortals. He influences wise, spiritual and discreet persons. A person born under this influence has affable habits, a pleasant physiognomy and agreeable manners.

The bad angel rules indiscretion and untruth; he rules over all those who abuse peoples’ trust.

13th – IEZALEL. His attribute is “God Glorified In All Things”. He corresponds to the holy name of the God “Boog” from the Illyrian tongue. His ray begins at the 61st degree and goes to the 65th inclusive, corresponding to the seventh decade and to the angel called Theosolk, under the influence of Jupiter. He rules over the following days: 1st April, 12th June, 23rd August, 3rd September[98], 14th January. The propitious time begins at 4:00am and ends at 4:20am. One must recite the 4th verse of Psalm 98: “Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise” (Jubilate Deo omnis terra: cantate, et exultate, et psallite).

He rules friendship, reconciliation and conjugal fidelity. A person born under this influence will learn everything he desires with ease; he will have happy memories and will distinguish himself through his speech.

The bad angel rules over ignorance, error and lies, and influences those limited souls who wish neither to learn nor to do anything.

14th – MEBAHEL. His attribute is “Conservative God”. He corresponds to the holy name “Dios”, from the Spanish tongue. His ray begins at the 66th degree up to the 70th degree inclusive, corresponding to the seventh decade and to the angel called Thesogar. He rules over the following days: 2nd April, 13th June, 24th August, 4th November, 15th January. One invokes this angel against those who seek to usurp another’s fortune; one must recite the 9th verse of Psalm 9: “The Lord also will be a refuge for the oppressed, a refuge in times of trouble” (Et factus est Dominus refugium pauperis: adjutor in opportunitatibus, in tribulatione). The auspicious time begins at 4:20am till 4:40am. He rules over justice, truth and liberty; he delivers the oppressed and makes truth to be known. The person born under this influence will love jurisprudence and will distinguish himself at the Bar[99].

The bad angel rules over calumny, false witness and proceedings.

15th – HARIEL. His attribute is “Creator God”. He corresponds to the holy names “Idio” or “Iddio”, from the Italian tongue. His ray begins at the 71st degree up to the 75th degree inclusive, corresponding to the eighth decade and to the angel called Ouere. He rules over the following days: 3rd April, 14th June, 25th August, 5th November, 16th January. One invokes this angel against those who blaspheme against religion; one must recite the names with the divine names and the 22nd verse of Psalm 94: “But the Lord is my defence; and my God is the rock of my refuge” (Et factus est mihi Dominus in refugium: et Deus meus in adjutorium spei meae).

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98 Should be November, according to the sequence. –ed.

99 Here, too, we have corrected an error by *Lenain*.

The auspicious time begins at 4:40am till 5:00am. This angel rules over the arts and sciences; he influences useful discoveries and new methodologies. The person born under this influence will love the company of good people; he will love religious sentiment and will distinguish himself through the purity of his morals.

The bad angel rules over schisms, and religious wars; he influences the impious and all those who spread dangerous sects and who search for the means to establish them anew.

16th – HAKAMIAH. His attribute is "God Who Establishes The Universe". He rules over France and corresponds to the name of "Dieu" in the language of this nation. His ray begins at the 76th degree up to the 80th degree inclusive, corresponding to the eighth decade and to the angel called Verasua. He rules over the following days: 4th April, 15th June, 26th August, 6th November, 17th January. One invokes this angel against traitors, to obtain victory over the enemy, and to be delivered from those who wish to oppress us; one must recite their names with that which follows: "O God Sabaoth, thou who created the universe and protects the French nation, I invoke thee, in the name of Haramiah, that thou mightest deliver France from its enemies." Then one must pronounce the first mysterious verse of Psalm 88: "O Lord God of my salvation, I have cried day and night before thee:" (Domine Deus salutis meae, in die clamavie, et nocte coram te).

One must recite this prayer every day, face turned towards the East, from 5:00am till 5:20am. This angel rules over crowned heads and great captains; he gives victory and warns of sedition; he influences fire, arsenals and all things connected with the genie of war. The man who is born under this influence has a frank, loyal and brave character, susceptible to honor, faithful to his obligation and passionate in love[100].

The bad angel rules over traitors; he provokes treason, sedition and revolt.

17th – LAUVIAH. His attribute is "Admirable God". He corresponds to the name of "Goth", from the German tongue. His ray begins at the 81st degree up to the 85th degree inclusive, corresponding to the ninth decade and to the angel called Phuor, under the influence of the Sun. He rules over the following days: 5th April, 16th June, 27th August, 7th November, 18th January. This angel and those which follow belong to the Third Order of Angels called the Choir of Thrones The invocation is made each day, fasting, from 5:00am till 5:20am; one should recite the 1st verse of Psalm 8: "O Lord our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens" (Dominus Deus noster, quam admirabile est nomen tuum in universa terra).

He serves against spiritual torment, sadness and to sleep well at night. He rules over the high sciences, marvelous discoveries, and gives revelations in dreams. The person who is born under this influence will love music, poetry, literature and philosophy.

The bad angel dominates atheism, impious philosophers and all those who attack religious dogma.

18th – CALIEL. His attribute is "God Prompt To Grant". He corresponds to the name "Boog", from the Polish tongue. His ray begins at the 86th degree of the circle up to the 90th, corresponding to the ninth decade and to the angel named Tepistatosoa; he rules the

100 *Passionné pour Vénus* in the original - PV.

following days: April 6th, 17th June, 28th August, 8th November, 18th January. One invokes this angel to obtain prompt assistance in the face of some adversity; one must recite the 8th verse of Psalm 7 "Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me[101]" (Judica me Domine secundum justitiam meam, et secundum innocentiam meam super me).

The auspicious time begins at 5:40am till 6:00am. This angel allows knowledge of truth in proceedings, and allows innocence to triumph, he confounds the guilty and false testimony. The person born under this influence will be just and possess integrity, love truth, and will distinguish himself in magistracy.

The bad angel rules over scandalous processes and influences, vile, base and rampant men, and those who seek to confound business and enrich themselves at the expense of their clients.

19th – LEUVIAH. His attribute is "God Who Forgives Sinners". He corresponds to the name "Bogy" of the Hungarian language. He governs the first ray of the South, which begins at the 91st degree up to the 95th degree inclusive, corresponding to the tenth decade and to the angel named Sotis, under the influence of Venus; he presides over the following days: 7th April, 18th June, 29th August, 9th November, 20th January. One invokes the aid of this angel towards the south, from 6:00am to 6:20am, reciting the 1st verse of Psalm 40: "I waited patiently for the Lord, and he inclined unto me[102]" (Expectans expectavi Dominum, et intendit mihi).

20th – PAHALIAH. His attribute is "Redemptor God". He corresponds to the holy name "Tios" in the Muscovite tongue. His ray begins at the 95th degree to the 100th degree inclusive, corresponding to the tenth decade and to the angle called Sothis; he presides over the 8th April, 19th June, 30th August, 10th November, 21st January, which correspond to the influence of Venus (see the Sacred Calendar). The invocation is performed from 6:20am to 6:40am; he must recite the 2nd verse of Psalm 120: "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue" (Domine libera anima mean a labiis iniquis, et a lingua dolosa).

He serves against the enemies of religion, and to convert people to Christianity. This angel rules religion, theology and morality; he influences chastity and piety in those whose vocation is towards the ecclesiastical state.

The bad angel rules irreligion, apostates, libertines and renegades.

21st – NELCHAEL. His attribute is "God is One and Unique". He corresponds to the name Bueg in the language of the Bohemians. His ray begins at the 101st degree up to the 105th degree inclusive, corresponding to the eleventh decade and to the angel called Sith, under the influence of Mercury. He presides over these days: 9th April, 20th June, 31st August, 11th November, 22nd January. The invocation is made between 6:40am and 7:00am. One should pronounce the 14th verse of Psalm 31: "But I trusted in thee, O

[101] The first phrase appears to be missing. The full text of Psalm 7, verse 8 is: "The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me" – PV.

[102] The last phrase is missing. The full text of Psalm 40, verse 1 is: "I waited patiently for the Lord; and he inclined unto me, and heard my cry" – PV.

Lord: I said, Thou art my God. MY times are in thy hands[103]" (Ego autem in te speravi Domine: dixi Deus meus es tu: in manibus tuis sortes meae).

He serves against calumniators[104], charms, and works to destroy the power of evil spirits. This angel rules over astronomy, mathematics, geography and all abstract sciences; he influences the wise and philosophers. The person born under this influence loves poetry and literature, and has a passion for study; he will distinguish himself in mathematics and geometry.

The bad angel rules ignorance, error and prejudice.

22nd – IEIAIEL. His attribute is "The Right of God". He corresponds to the holy name "Good", in the English language[105]. His ray begins from 106th degree of the circle up to the 110th inclusive, corresponding to the eleventh decade and to the angel called Syth, under the influence of Mercury. He rules over the following days: 10th April, 21st June, 1st September, 12th November, 23rd January. The invocation is made from 7:00am until 7:20am; one pronounces the 5th verse of Psalm 121: "The Lord is thy protector, the Lord is thy shade upon thy right hand" (Dominus custodit te; Dominus protection tua, super manum dexteram tuam).

This angel rules over fortune, renown, diplomacy and commerce; he influences voyages, discoveries and maritime expeditions; he protects against tempests and shipwrecks. The person born under this influence will love commerce, be industrious and will distinguish himself through his liberal and philanthropic ideas.

The bad angel rules over pirates, corsairs and slaves; he influences maritime expeditions.

23rd – MELAHEL. His attribute is "God who delivers the evil". He corresponds to the name Dieb in the Hibernian language. His ray begins at the 111th degree of the circle up to the 115th inclusively, corresponding to the twelfth decade and to the angel called Chumis, under the influence of the Moon. He rules over the following days: 11th April, 22nd June, 2nd September, 13th November, 24th January. The invocation is made from 7:20am to 7:40am, reciting the 8th verse of Psalm 120[106]: "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" (Dominus custodiat introilum tuum, et exitum tuum: et ex hoc nunc, et in saeculum).

He serves against arms and to travel in safety. This angel rules water, all products of the earth and, principally, those plants necessary to the cure of illnesses. The person born under this influence is naturally hardy and capable of undertaking the most perilous expeditions; he distinguishes himself through honorable actions.

The bad angel influences all that is harmful to vegetation; he causes illnesses and plague.

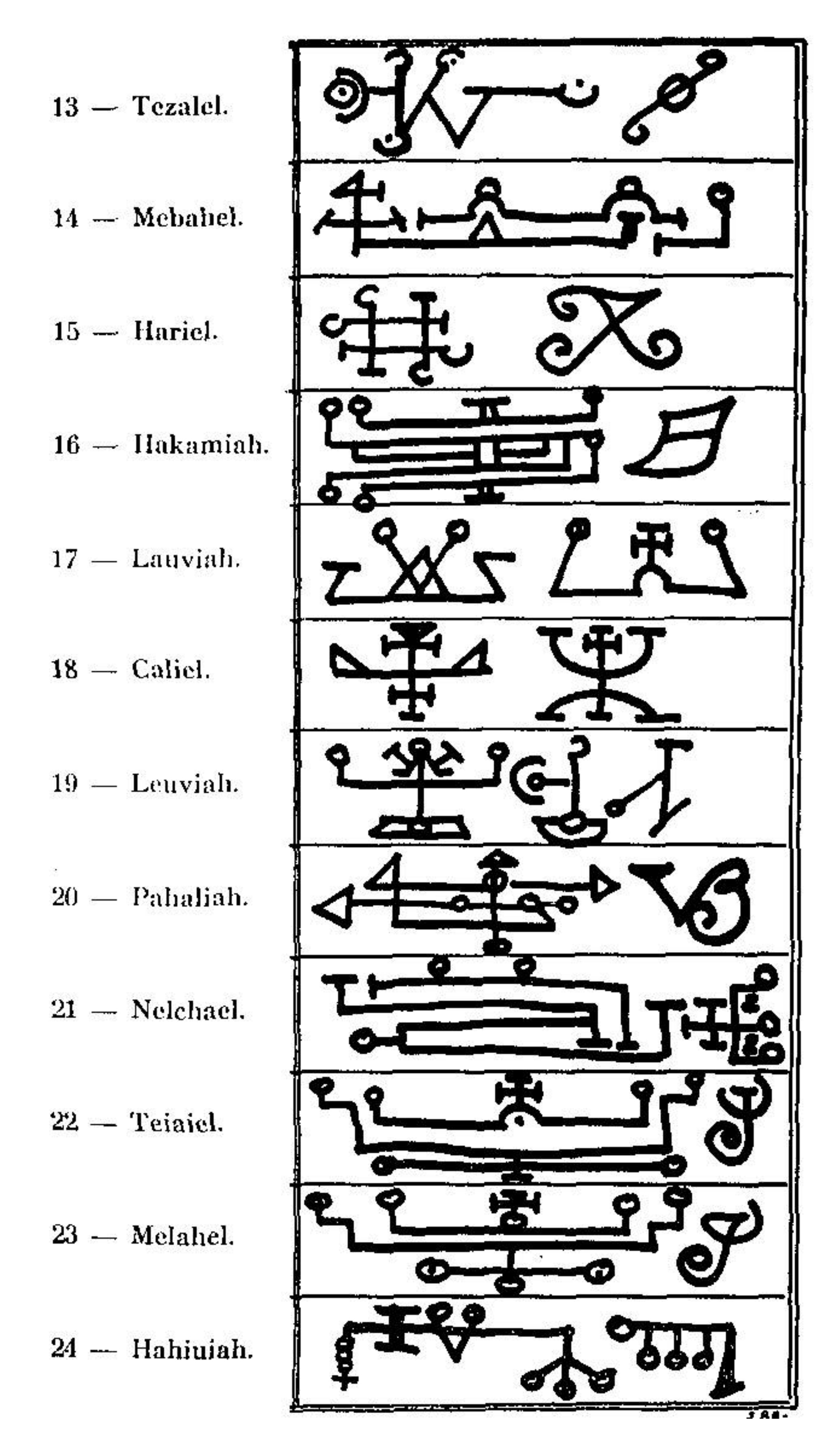
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[103] In the King James' version, the last sentence is the first phrase of verse 15 of Psalm 31 – PV.

[104] *Caliomnateurs* in French, I could not find a good translation of this – PV.

[105] One lecture in the Lyonnais Martinist school identifies the name of God as being composed of four letters in almost all languages. It is notable that Ambelain ensures that the names of God in this list are all four letters long. This is probably why he gives the name "Good" to "God" – PV.

[106] In the Vulgate; Psalm 121: 8 in the KJV, as given here in accordance with the Latin text. – ed.



24th – HAHIUIAH. His attribute is "God good in himself". He corresponds to the holy name Esar in the Etruscan language. His ray begins from the 116th degree of the circle to the 120th inclusive, corresponding to the twelfth decade and to the angel called Thuimis. He rules over the following days: 12th April, 23rd June, 3rd September, 14th November, 25th January. The invocation is made from 7:40am to 8:00am; one says the divine names

with the 18th verse of Psalm 33: "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy;" (Ecce oculi Domini super metuentes eum: et in eis, qui spirant in misericordia ejus).

He serves to obtain grace and mercy from God. This angel rules over exiles, fugitive prisoners and condemned prisoners; he works against the discovery of secret crimes, and those men who commit them will escape justice provided they do not fall back into the same criminal ways. He protects against harmful beasts and he protects against robbers and assassins. Those born under this influence will love truth and the exact sciences; they will be sincere in their words and their actions.

The bad angel rules over harmful beings; he leads men to commit crimes, and influences all those who seek to live by illicit means.

25th – NITH-HAIAH. His attribute is "God who gives wisdom". He corresponds to the holy name of God "Orsy" in the language of the Magi. His ray commences at the 121st degree of the circle up to the 125th inclusive, corresponding to the thirteenth decade and to the angel called Charcumis, under the influence of Saturn. This angel and those, which follow up to the 32nd, belong to the fourth Order of Angels, which the Orthodox calls the Choir of Dominations. He rules over the following days: 13th April, 24th June, 4th September, 15th November, 26th January. The invocation is done from 8:00am till 8:20am; you say the divine names along with the 1st verse of Psalm 9: "I will praise thee, O Lord, with my whole heart: I will shew forth all thy marvelous works" (Confitebor tibi Domine in toto corde meo: narrabo omnia mirabilia tua).

He serves to gain wisdom and to discover the truth of hidden secrets. This angel rules over all the occult sciences; he gives revelations in dreams and particularly to those born on the day over which he rules; he influences wise men who love peace and solitude, and those who seek truth and practice the magic of the sages, which is that of God.

The bad angel rules over black magic, which is that of the evil principal, the demon; this consists of making a pact with the same through which he renounces God, he brings evil to mankind, animals and to products of the earth.

26th – HAAIAH. His attribute is "Hidden God". He corresponds to the holy divine names of "Agdi" and "Abdi" in the language of the Sarazins. His ray commences from the 126th degree up to the 130th degree inclusive, corresponding to the thirteenth decade and to the angel called Aphruimis. He rules over the following days: 14th April, 25th June, 5th September, 16th November, 27th January. The invocation is done from 8:20am till 8:40am. The Divine Names are pronounced and the 145th verse of Psalm 118: "I cried with my whole heart; hear me, O Lord: I will keep thy statutes" (Clamavi in toto corde meo, exaudi me Domine; justifications tuas requiram).

He serves to win judgments and to render judges favorable. This angel protects all those who seek the truth; he brings men to the contemplation of divine things; he rules over politicians, diplomats, plenipotentiaries, ambassadors, peace treaties, dealings and all pacts in general; he influences couriers, communications, agents and secret expeditions.

The bad angel rules over traitors, the ambitious and conspirators.

27th – IERATHEL. His attribute is "God Who Punishes The Wicked". He corresponds to the holy divine names of "Teos" in the language of the Copts. His ray commences from the 131st degree up to the 135th degree inclusive, corresponding to the fourteenth decade and to the angel called Hepe, under the influence of Jupiter. He rules over the following days: 15th April, 26th June, 6th September, 17th November, 28th January. The invocation is done from 8:40am till 9:00am. The Divine Names are pronounced and the 1st verse of Psalm 139: "Deliver me O Lord, from the evil man: preserve me from the violent man" (Eripe me Domine ab homine malo, a viro iniquo eripe me).

He serves to confound the wicked and slanderers, and to be delivered from our enemies. This angel protects those who provoke us and unjustly attack us. He rules over the propagation of light, civilization and liberty. The person born under this influence loves peace, justice, sciences and the arts, and he distinguishes himself in literature.

The bad angel rules over ignorance, slavery and intolerance.

28th – SEHEIAH. His attribute is "God Who Heals The Ill". He corresponds to the holy divine name of "Adad[107]" in the language of the Assyrians. His ray commences from the 136th degree up to the 140th degree inclusive, corresponding to the fourteenth decade and to the angel called Sithacer. He rules over the following days: 16th April, 27th June, 7th September, 18th November, 29th January. The invocation is done from 9:00am till 9:30am. The Divine Names are pronounced with the 13th verse of Psalm 70: "O God be not far from me: O my God, make haste for my help" (Deus ne elongeris a me: Deus meus in auxilium meum respice).

He serves against infirmities and thunder. This angel protects against fires, ruined buildings, collapse, maladies, etc. He rules over health and longevity of life. The person born under this influence will be full of good judgment; he will only act with prudence and circumspection.

The bad angel rules over catastrophes, accidents and the cause of apoplexies; he influences people who never think before acting.

29th – REIIEL. His attribute is "God Quick To Help". He corresponds to the holy divine name of "Zimi" in the language of the Peruvians. His ray commences from the 141st degree up to the 145th degree inclusive, corresponding to the fifteenth decade and to the angel called Phupe, under the influence of Mars. He rules over the following days: 17th April, 28th June, 8th September, 19th November, 30th January. The invocation is done from 9:20am till 9:40am. The Divine Names are pronounced with the request, and the 4th verse of Psalm 53: "Behold, God is mine helper: the Lord is with them that uphold my soul" (Ecce enim Deus adjuvat me: et Dominus susceptor est animae meae).

He serves against the impious and the enemies of religion, and to be delivered from all enemies both visible and invisible. This angel rules over all religious sentiment, divine philosophy and meditation. The person born under this influence will be distinguished by his virtues and his zeal to propagate truth; he will make every effort to destroy impiety through his writings and by example.

The bad angel rules over fanaticism and hypocrisy; he rules over all those who propagate irreligion through writings and dangerous maxims.

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[107] The name *Adad* signifies alone; it comes from the word sol, qui designating the sun, to which it corresponds.

30th – OMAEL. His attribute is "Patient God". He corresponds to the holy divine name of "Tura" in the language of the Indians. His ray commences from the 146th degree up to the 150th degree inclusive, corresponding to the fifteenth[108] decade and to the angel called Phuonisie. He rules over the following days: 18th April[109], 29th June, 9th September, 20th November, 18th January. The invocation is done from 9:40am till 10:00am. The Divine Names are pronounced and the 5th verse of Psalm 71: "For thou art my hope, O Lord God: thou art my trust from my youth" (Quoniam tu es patientia mea Domine spes mea a juventute mea).

He serves against chagrin, despair and to have patience. This angel rules over the animal kingdom; he watches over the generation of beings, in order to see special multiply and races perpetuated; he influences chemists, doctors and surgeons. The person born under these influences will distinguish himself in anatomy and medicine.

The bad angel is the enemy of the propagation of beings; he influences monstrous phenomena.

31st – LECABEL. His attribute is "Inspiring God". He corresponds to the holy divine name of "Teli" in the language of the Chinese. His ray commences from the 151st degree up to the 155th degree inclusive, corresponding to the sixteenth decade and to the angel called Tomi, under the influence of Sol. He rules over the following days: 19th April, 30th June, 10th September, 21st November, 1st Februry. One invokes the aid of Lecabel to have lights and for useful advantages in one's profession. The invocation is performed between 10:00am until 10:20am. The request must be said with the Divine Names and the 16th verse of Psalm 71: "I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only" (Quoniam non cognovi literaturam introibo in potentias Domini: Domine memorabor justitiae tuae solius).

He rules over vegetation and agriculture. The person born under this influence will love astronomy, mathematics and geometry; he will distinguish himself through his luminous ideas, by resolving the most difficult problems and his talents will make his fortune.

The bad angel rules over avarice and usury; he influence those who enrich themselves by illicit means.

32nd – VASIARIAH. His attribute is "Just God". He corresponds to the holy divine name of "Anot" in the language of the Tartars. His ray commences from the 156th degree up to the 160th degree inclusive, corresponding to the sixteenth decade and to the angel called Thumis. He rules over the following days: 20th April, 1st July, 11th September, 22nd November, 2nd February. One invokes the aid of this angel against those who attack us in the courts[110], and to obtain the grace of those who have recourse to the clemency of kings; in this case one must name the name of the person you are attacking[111] and recite

[108] Incorrectly listed as the 9th decade in the original – PV.
[109] Incorrectly listed as 28th April in the original – PV.
[110] If the person attacked realizes in his soul and conscience that he is wrong, he should consequently invoke this angel to come to an amiable conclusion with the adverse party, else he will not succeed.
[111] It is unclear from the text whether this 'attack' is the attempt at reasonable settlement, or whether following an unsuccessful attempt, you then use the same angel to 'attack' your opponent – PV.

the motive; then pronounce the Divine Names and the 4th verse of Psalm 33: "For the word of the Lord is right; and all his works are done in truth" (Quia rectum est verbum Domini, et omnia opera ejus in fide).

The auspicious time runs from 10:20am till 10:40am. This angel rules over justice; he influences nobility, legal executives, magistrates and attorneys. The person born under this influence will have a good memory and speak eloquently with ease, and will be amiable, spiritual and modest[112].

The bad angel rules over all the bad qualities of the body and the soul.

33rd – IEHUIAH. His attribute is "God Who Knows All Things". He corresponds to the holy divine name of "Agad" in the language of the Hesperides. His ray commences from the 161st degree up to the 165th degree inclusive, corresponding to the seventeenth decade and to the angel called Ouestucati under the influence of Venus. He rules over the following days: 21st April, 2nd July, 12th September, 23rd November, 3rd February. This angel and those, which follow up to the 40th, belong to the Fifth Order of Angels, which the Orthodox call the Choir of Powers. The invocation is done from 10:40am till 11:00am. One must recite the 11th verse of Psalm 92: "The Lord knoweth the thoughts of man, that they are vanity" (Dominus scit cogitations hominium quoniam vanae sunt).

He serves to recognize traitors, to destroy their projects and their machinations. This angel protects all Christian princes; he keeps their subjects in obeisance. The person born under this influence will love to fulfill all the works of his estate.

The bad angel rules over insubordinate beings; he provokes the seditious to revolt.

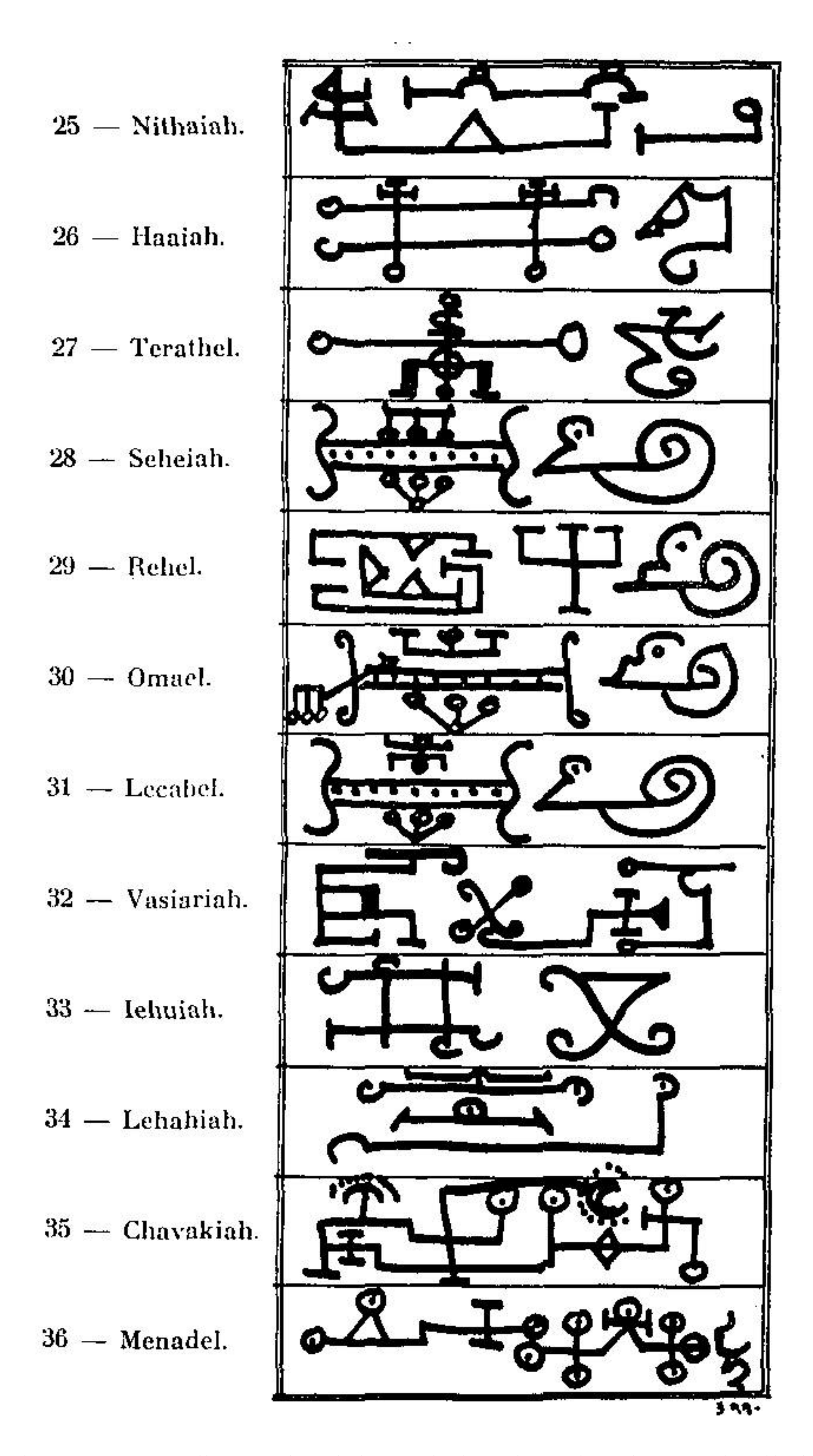
34th – LEHAHIAH. His attribute is "Clement God". He corresponds to the holy divine name of "Aneb" in the language of the people of the Congo. His ray commences from the 166th degree up to the 170th degree inclusive, corresponding to the seventeenth decade and to the angel called Thopitus. He rules over the following days: 22nd April, 3rd July, 13th September, 24th November, 4th February. The invocation is done from 11:0am till 11:20am, reciting the 3rd verse of Psalm 131: "Let Israel hope in the Lord from henceforth and for ever" (Speret Israël in Domino; ex hocnunc, et usque in saeculum).

This angel rules over crowned heads, princes and nobles; he maintains harmony, understanding and peace between them; he influences the obeisance of subjects towards their princes. The person born under this influence will become famous through his talents and his actions; he will have the confidence and favor of his prince, which he will merit because of his devotion, fidelity and the great service which he will render him.

The bad angel rules over discord; he provokes war, treason and the ruin of nations.

35th – CHAVAKIAH. His attribute is "God Who Gives Joy". He corresponds to the holy divine name of "Anup". His ray commences from the 171st degree up to the 175th

[112] While it is not my intention to editorialize, I cannot resist pointing out that he cannot have met many attorneys! – PV.



degree inclusive, corresponding to the eighteenth decade and to the angel called Aphoso, under the influence of Mercury. He rules over the following days: 23rd April, 4th July, 14th September, 25th November, 5th February. One invokes the aid of this angel to return to favor with those whom one has offended. The subject must pronounce the request, the Divine Names and mention the person; then you say the 1st verse of Psalm 116: “I love

the Lord, because he hath heard my voice and my supplications" (Dilexi quoniam exaudiet Dominus vocem orationis meae). This must be recited each day, until one is reconciled with the person. The favorable time begins from 11:20am till 11:40am.

This angel rules over testaments, successions and all amiable distributions; he supports peace and harmony in families. The person born under this influence will love to live in peace with everybody, even to the cost of his interest; he will make it his duty to repay the fidelity and good offices of those in his service.

The bad angel causes discord in family arrangements; he provokes unjust and ruinous procedures.

36th – MENADEL. His attribute is "Adorable God". He corresponds to the holy divine name of "Alla" in the language of the Moors. His ray commences from the 176th degree up to the 180th degree inclusive, corresponding to the eighteenth decade and to the angel called Aphut. He rules over the following five days: 24th April, 5th July, 15th September, 26th November, 6th Februry. This angel is invoked to retain one's employment, and to preserve the means of existence which one enjoys; one pronounces the request with the Divine Names and the 8th verse of Psalm 26: "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth" (Domine dilexi decorum domus tuae: et locum habitationis gloriae tuae).

He serves against calumnies and to deliver prisoners. The auspicious time begins at 11:40am till 12:00 noon exactly. This angel gives light to distant people who have received no news for a long time; he brings exiles back to their native land, and uncovers mislaid or disturbed belongings.

The bad angel rules and protects all those who seek to flee abroad to escape justice.

37th – ANIEL. His attribute is "God of Virtues". He corresponds to the holy divine name of God "Abda" in the language of the ancient Philosophers. His ray commences from the 181st degree up to the 185th degree inclusive, corresponding to the nineteenth decade and to the angel called Souchoë, under the influence of the Moon. He rules over the following days: 25th April, 6th July, 16th September, 27th November, 7th February. The invocation is done from midday till 12:20pm. The Divine Names are pronounced and the 7th verse of Psalm 79: "Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved" (Deus ad virtutem converte nos: et ostende faciem tuam et salvi erimus)[113].

He serves to give victory and to raise the siege of a town. This angel rules over the sciences and the arts; he reveals the secrets of nature and inspires wise philosophers with their meditations. The person born under this influence will acquire celebrity through his talents and his enlightenment, and he will distinguish himself among the wise.

The bad angel rules over perverse spirits; he influences charlatans and all those who excel in the art of misleading men.

38th – HAAMIAH. His attribute is "God, the Hope of All the Children of the Earth". He corresponds to the great name of God "Agla" (God Three In One). Following the

[113] The verse was quoted as being the 8th verse of Psalm 79 – PV.

Kabbalists, this name is drawn from the mysterious verse in Scripture, which in French signifies: You are the strong God forever[114]. It is composed of the first letters of these four words, beginning from the right to left[115].

His ray commences from the 186th degree up to the 190th degree inclusive, corresponding to the nineteenth decade and to the angel called Serucuth. He rules over the following days: 26th April, 7th July, 17th September, 28th November, 8th February. One invokes him with the Divine Names to acquire all the treasures in heaven and earth; one must recite the 9th verse of Psalm 90: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation" (Quoniam tu es Domine spes mea: altissimum posuisti refugium tuum).

The Kabbalists say that this Psalm works against thunder, arms, ferocious beasts and infernal spirits (see the Kabbalah of the Psalms). This angel rules over all religious cults[116], and above all those which relate to God; it protects all those who seek truth.

The bad angel rules over error and falsehood and influences all those who have no religious principles.

39th – REHAEL. His attribute is "God Who Received Sinners". He corresponds to the holy divine name of "Goot" in the language of the Scottish. His ray commences from the 191st degree up to the 195th degree inclusive, corresponding to the twentieth decade and to the angel called Techout, under the influence of Saturn. He rules over the following days: 27th April, 8th July, 18th September, 29th November, 9th February. The invocation is done from 12:40pm till 1:00pm. One must recite the 13th verse of Psalm 29: "Hear, O Lord, and have mercy upon me: Lord, be thou my helper" (Audivit Dominus, et misertus est mei: Dominus factus est meus adjutor).

He serves as a cure for maladies and to obtain the mercy of God. This angel rules over health and long life; he influences paternal and filial love, and the obeisance and respect of children for their parents.

The bad angel is called *Terre-Morte* or *Terre-Damnée*[117] following the expression of Eteilla, in his Philosophy of High Sciences, page 83. He is the most cruel and treacherous of all; he influences infanticides and parricides.

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[114] See Agrippa, from the 3rd book of his Occult Philosophy, page 41. A La Haye, 1727. It can also be found in Kircher. Œdipus Egyptiacus, tome 2, page 115.

[115] By this means you have the key of the 72 Hebrew verses written around the talismans of the 72 geniuses, which are found in the Kabbalistic sphere. Each of these verses contains the name of God and the attribute of the angel to which it corresponds.

The Abbé de Villars recounts wonderful things while speaking of the great name AGLA, in his work entitled *Le Comte de Gabalis* (see the third conversation). The best edition is that by Amsterdam, by Jacques Lejeune, in 1700. It assures us that with this name one may work infinite marvels, even when pronounced by a profane mouth; it claims that those who desire to convince themselves of the truth of this must raise their imagination and their faith, and then turn towards the East, while performing all that is written in the Kabbalistic Rite.

Wise philosophers say that this name was revealed to Jacob when he saw in a dream the ladder of 72 rounds, with the 72 angels climbing to and descending from the place called the door of heaven; and they claimed that it was by this (word) that Joseph was delivered from his brothers and interpreted dreams, notably those of Pharaoh.

[116] 'Cult' is not here being used in the modern, pejorative sense. –ed.

[117] *Dead-Earth* or *Damned-Earth* – PV.

40th – IEIAZEL. His attribute is "God Who Rejoices". He corresponds to the holy divine name of "Goed" in the language of the Belgians. His ray commences from the 196th degree up to the 200th degree inclusive, corresponding to the twentieth decade and to the angel called Aterchinis. He rules over the following five days: 28th April, 9th July, 19th September, 30th November, 10th February. The invocation is done from 1:00pm till 1:20pm. The request is voiced with the Divine Names and the 14th verse of Psalm 88: "Lord, why castest thou off my soul? Why hidest thou thy face from me?" (Ut quid Domine repellis orationem meam: avertis faciem tuam a me). This Psalm has marvelous properties; it serves to deliver prisoners, give consolation and to be delivered from one's enemies.

This angel rules over printing and libraries; he influences men of letters and artists. The person born under this influence will love speaking, design, and all sciences in general.

The bad angel rules over all evil qualities of the body and soul; he influences somber spirits and those who flee society.

41th – HAHAHEL. His attribute is "God in Three Persons". He corresponds to the holy divine name of "Gudi" in the language of the Irish. His ray commences from the 201st degree up to the 205th degree inclusive, corresponding to the twenty-first decade and to the angel called Chontare, under the influence of Jupiter. He rules over the following days: 29th April, 10th July, 20th September, 1st December, 11th February. This angel, and those who follow, up to the 48th, belongs to the fifth order of angels, which the Orthodox call the Choir of Virtues. One invokes this angel from 1:20pm till 1:40pm, pronouncing the 2nd verse of Psalm 120: "Deliver my soul, O Lord, from lying lips, and from a deceitfujl tongue" (Domine libera animam meam a labiis iniquis et a lingua dolosa).

He serves against enemies of religion, the impious and slanderers. This angel rules over Christianity; he protects missionaries and all the Disciples of Christ, who announce the words of the Scripture to nations; he influences pious souls, prelates, ecclesiastics and all those related to the priesthood. The person born under this influence distinguishes himself by his greatness of soul and his energy; he is completely devoted to the service of God and does not fear martyrdom for Christ.

The bad angel rules over apostates, renegades and all those who dishonor the priesthood through their scandalous behavior.

42nd – MIKAEL. The Kabbalists give him the following attributes: "Virtue of God, House of God, Like unto God". He corresponds to the holy divine names of "Buib" or "Biud" in the language of the Canadians. His ray commences from the 206th degree up to the 210th degree inclusive, corresponding to the twenty-first decade and to the angel called Arpien. He rules over the following days: 30th April, 11th July, 21st September, 2nd December, 12th February. The invocation is done from 1:40pm till 2:00pm exactly on says the request with the Divine Names and the 7th verse of Psalm 121: "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" (Dominus custodit te ab omni malo; custodiat animam tuam Dominus).

He serves to assist for travel in safety. This angel rules monarchs, princes and nobles; he keeps their subjects subservient, uncovers conspiracies and all those who seek to destroy their persons and governments. The person born under this influence will

become involved in political affairs; he will be curious, and will want to learn the secrets of private offices and foreign news, and he will distinguish himself in affairs of State through his knowledge of diplomacy.

The bad angel rules over traitors; he influences malevolence and all those who propagate false information.

43rd – VEUALIAH. His attribute is "Dominating King". He corresponds to the Holy Name of "Solu" in the language of the Californians. His ray commences from the 211th degree up to the 215th degree inclusive, corresponding to the twenty-second decade and to the angel called Stochene, under the influence of Mars. He rules over the following days: 1st May, 12th July, 22nd September, 3rd December, 13th February. The invocation is done from 2:00pm till 2:20pm, pronouncing the 13th verse of Psalm 88: "But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee" (Et ego ad te Domine clamavi: et mane oratio mea praeveniet te).

He serves to destroy the enemy and for deliverance from slavery. This angel rules over peace and influences the prosperity of empires; he affirms tottering thrones and kingly power. The person born under this influence will love the military state and glory; he will be continually engaged in those sciences which are in rapport with the angel of war; he will become famous through the means of arms, and will attract the confidence of his prince through the services we renders him.

The bad angel puts discord between princes; he influences the destruction of empires; he supports revolutions and party spirit.

44th – IELAHIAH. His attribute is "Eternal God". He corresponds to the holy name of "Bosa" in the language of the Mexicans. His ray commences from the 216th degree up to the 220th degree inclusive, corresponding to the twenty-second decade and to the angel called Sentacer. He rules over the following days: 2nd May, 13th July, 23rd September, 4th December, 14th February. One invokes this angel to obtain success in a useful enterprise; one should state the request with the Divine Names and the 108th verse of Psalm 119: "Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgements" (Voluntaria oris mei bene placita fac Domine: et judicia tua doce me).

He is good for getting the protection of magistrates and to win a lawsuit. This angel protects against arms; he gives victory. The person born under this influence will love to travel in order to learn, and will succeed in all his undertakings; he will distinguish himself through his military talents and his bravery, and his name will be famous in the pomp of glory.

The bad angel rules over war, and causes all the calamities which arise from it; he influences all those who violate surrenders and massacre their prisoners without pity.

45th – SEALIAH. His attribute is "Mover of All Things". He corresponds to the holy divine name of "Hobo" in the language of the people of Quito. His ray commences from the 221st degree up to the 225th degree inclusive, corresponding to the twenty-third decade and to the angel called Sesme, under the influence of the Sun. He rules over the following days: 3rd May, 14th July, 24th September, 5th December, 15th February. The invocation is done from 2:40pm till 3:00pm. One must pronounce the 18th verse of Psalm

94: “When I said, my foot slippeth; thy mercy, O Lord, held me up” (Si dicebam, motus est pes meus: misericordia tua Domine, adjuebat me).

He serves to confound the evil and the haughty; he lifts up all those who are humiliated and fallen. This angel rules over vegetation; he bears life and health to all that breathe and influences the principal agents of Nature. The person born under this influence will love to learn; he will have many resources and facilities.

The bad angel rules over the atmosphere; he incites great heat or cold, great aridity or excessive humidity.

46th – AIRIEL. His attribute is “Revealing God” [118]. He corresponds to the holy divine name of “Pino” in the language of the people of Paraguay. His ray commences from the 226th degree up to the 230th degree inclusive, corresponding to the twenty-third decade and to the angel called Tepiseuth. He rules over the following days: 4th May, 15th July, 25th September, 6th December, 16th February. One invokes this angel to have revelations; one makes the request with the Divine Names and the 9th verse of Psalm 145: “The Lord is good to all: and his tender mercies are over all his works” (Suavis Dominus universes: et miserationes ejus super omnia opera ejus).

He serves to thank God for the gifts He has sent us. The favorable hour begins at 3:00pm until 3:20pm. This angel discovers hidden treasures; he reveals the greatest secrets of Nature and he shows the objects of one’s desires in dreams. The person born under this influence is blessed with a strong and subtle spirit; he will have original ideas and sublime thoughts; he will be able to resolve the most difficult problems; he will be discreet and will act with much circumspection.

The bad angel causes tribulations of spirit; he brings men to commit the greatest indiscretions and influences feeble people.

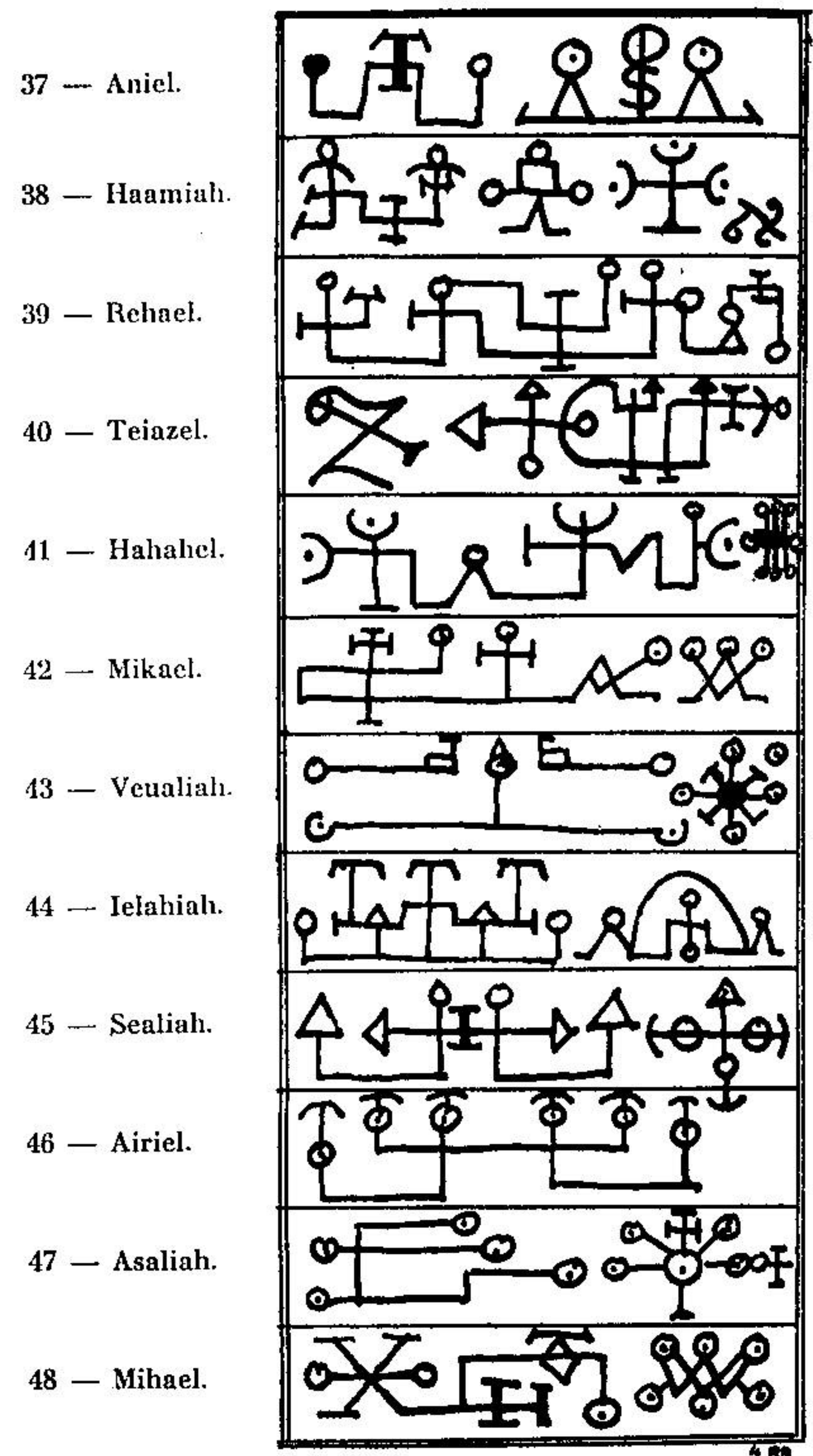
47th – ASALIAH. His attribute is “Just God, Who Points To Truth”. He corresponds to the holy divine name of “Hana” in the language of the people of Chile. His ray commences from the 231st degree up to the 235th degree inclusive, corresponding to the twenty-fourth decade and to the angel called Sieme, under the influence of Venus. He rules over the following days: 5th May, 16th July, 26th September, 7th December, 17th February. The invocation is done from 3:20pm till 3:40pm, pronouncing the 24th verse of Psalm 104: “O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches”(Quam magnificata sunt opera tua Domine! Omnia in spientia fecisti: impleta est terra possessione tua).

He serves to praise God and to rise towards Him when he sends us light. This angel rules over justice, men of probity, and over those who raise their spirit to the contemplation of divine things. The person born under this influence will have an agreeable character; he will be passionate to acquire secret light.

The bad angel rules over immoral and scandalous acts, and over all those who spread dangerous and chimerical schemes.

[118] We think this should say Ariel: “Ark of God”, or “Lion of God” (N.D.A.).

48th – MIHAEL. His attribute is "God, Rescuing Father". He corresponds to the holy name of "Zaca[119]" in the language of the Japanese. His ray commences from the 236th



[119] The holy name Zaca corresponds to Zacael and to Psalm 42, "Like as the hart…" etc (see this subject in the Kabbalah of the Psalms). He serves to deliver souls from Purgatory, to obtain all spiritual and temporal benefits, and to have revelations in dreams. The request must be just and agreeable to God (according to Lenain).

degree up to the 240th degree inclusive, corresponding to the twenty-fourth decade and to the angel called Senciner. He rules over the five following days: 6th May, 17th July, 27th September, 8th December, 18th February. The invocation is done from 3:40pm till 4:00pm, pronouncing the 2nd verse of Psalm 98: "The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen" (Notum fecit Dominus salutare suum: in conspectus gentium revelatit justitiam suam).

He serves to preserve peace and union between married couples. This angel protects those who turn to him. They will have presentiments and secret inspiration about all that will happen to them. He rules over the generation of beings and he influences friendship and conjugal fidelity. The person born under this influence will be passionate for love; he will love walking and all pleasure in general.

The bad angel rules over luxury, sterility and inconstancy; he creates discord between married couples and causes jealousy and inquietude.

49th – VEHUEL. His attribute is "Great and High God". He corresponds to the holy name of God "Mara" in the language of the inhabitants of the Islands of the Philippines. His ray commences from the 241st degree up to the 245th degree inclusive, corresponding to the twenty-fifth decade and to the angel called Reno, under the influence of Mercury. He rules over the following days: 7th May, 18th July, 28th September, 9th December, 19th February. This angel and those, which follow up to the 56th, belong to the seventh Order of Angels, which the Orthodox call the Choir of Principalities. The invocation is done from 5:00pm till 5:20pm. The request is pronounced with the Divine Names and the 3rd verse of Psalm 145: "Great is the Lord, and greatly to be praised; and his greatness is unsearchable" (Magnus Dominus et laudabilis nimis et magnitudinia ejus non est finis).

One should recite the Psalm in its entirety when one is tested by afflictions and when one has a vexed spirit. He serves to make one enflamed towards God, to bless Him and to glorify Him, when one is touched with admiration. This angel rules over great people and those who raise themselves and distinguish themselves through their talents and virtues. The person born under this influence will have a sensitive and generous nature; he will be held in esteem and will distinguish himself in literature, jurisprudence and diplomacy.

The bad angel rules over egotistical men; he rules hate and hypocrisy.

50th – DANIEL. His attribute is "Sign of Mercy" and, according to others, the Angel of Confessions[120]. He corresponds to the holy name of "Pola" in the language of the Samaritans. His ray commences from the 246th degree up to the 250th degree inclusive, corresponding to the twenty-fifth decade and to the angel called Eregbuo. He rules over the following days: 8th May, 19th July, 29th September, 10th December, 20th February. The invocation is done from 4:20pm till 4:40pm, reciting the 8th verse of Psalm 103: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy" (Miserator et misericors Dominus: longanimis et misericors).

He serves to obtain God's mercy, and to receive consolation. This angel rules over justice, counsels, attorneys and magistrates in general. He gives inspiration to those who are encumbered by many things, and do not know how to take decisions. A person

[120] Kircher, Œdipus Egyptiacus, tome 2, pages 266 and 267.

born under this influence will be industrious and active in business; he will love literature and will distinguish himself through his eloquence.

The bad angel rules over those who live by their wits, and all those who hate work and who seek to live by illicit means.

51st – HAHASIAH. His attribute is "Concealed God". He corresponds to the holy divine name of God "Bila" in the language of the Barsians. His ray commences from the 251st degree up to the 255th degree inclusive, corresponding to the twenty-sixth decade and to the angel called Sesme, under the influence of the Moon. He rules over the following days: 9th May, 20th July, 30th September, 11th December, 21st February. The invocation is done from 4:40pm till 5:00pm, pronouncing the 31st verse of Psalm 104: "The glory of the Lord shall endure forever: the Lord shall rejoice in his works" (Sit gloria Domini in saeculum: laetabitur Dominus in operibus suis).

He serves to raise the soul to the contemplation of divine things and to uncover the mysteries of wisdom. This angel rules over chemistry and physics; he reveals the greatest of Nature's secrets, notably the Philosopher's Stone and the Universal Physic. The person born under this influence will love abstract sciences; he will be particularly attracted to the knowledge of the properties and virtues attributed to animals, vegetables and minerals; he will be distinguished in medicine through wonderful cures, and he will make many discoveries useful to society.

The bad angel rules over charlatans and all those who abuse others' good faith by promising them extraordinary things.

52nd – IMAMIAH. His attribute is "God Raised Above All Things". He corresponds to name of "Abag" in the language of the Melindais. His ray commences from the 256th degree up to the 260th degree inclusive, corresponding to the twenty-sixth decade and to the angel called Sagen. He rules over the following five days: 10th May, 21st July, 1st October, 12th December, 22nd Febuary. The invocation is done from 5:00pm till 5:20pm, reciting the 17th verse of Psalm 7: "I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord most high" (Confitebor Domino secundum justitiam ejus: et psallam nomini Domini altissimi).

He is good for destroying the power of enemies and to humiliate them. This angel rules over all travel in general; he protects prisoners who call upon him; and inspires in them the means to obtain their liberty; he influences all those who seek the truth of good faith, and turn away from their mistakes by making a truly sincere return to God. The person born under this influence will have a strong and vigorous temperament; he will bear adversity with much patience and courage; he will love work and will complete everything he wishes with ease.

The bad angel rules over pride, blasphemy and evil; he influence coarse and quarrelsome men.

53rd – NANAEL. His attribute is "God Who Brings Down The Proud". He corresponds to the holy divine name of "Obra"[121] in the language of the. His ray commences from the

[121] The holy name Obra corresponds to Psalm 12, according to the Kabbalah. This Psalm teaches us that all men should love one another as brothers, and that they should be united among themselves. He serves to obtain friendship and the favors of those one desires, and to live in peace with all men.

261st degree up to the 265th degree inclusive, corresponding to the twenty-seventh decade and to the angel called Chomme, under the influence of Saturn. He rules over the following days: 11th May, 22nd July, 2nd October, 13th December, 23rd February. The invocation is done from 5:20pm till 5:40pm, by pronouncing the Divine Names and the 75th verse of Psalm 119: "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me" (Cognovi Domine quia aequitas judicia tua: et in veritate tua humiliasti me).

This Psalm is divided into 22 equal parts, corresponding to the 22 Hebrew letters and to the 22 sacred names of God, which correspond to each of these letters, and which indicate the ladder by which wise men climb towards the contemplation of God. The Kabbalists claim that the Holy Virgin recited it each day (see the Kabbalah of the Psalms). This angel rules over the high sciences; he influences religious men, teachers, magistrates and men of law. The person born under this influence will possess a melancholic demeanor; he will pursue a private life, rest and meditation, and he will distinguish himself through his knowledge of the abstract sciences[122].

The bad angel rules over ignorance and all bad qualities of body and soul.

54th – NITHANAEL. His attribute is "King of Heaven". He corresponds to the holy name of "Bora" in the language of the Zaflanians. His ray commences from the 266th degree up to the 270th degree inclusive, corresponding to the twenty-seventh decade and to the angel called Chenon. He rules over the following days: 12th May, 23rd July, 3rd October, 14th December, 24th February. The invocation is done from 5:40pm till 6:00pm exactly, pronouncing the 19th verse of Psalm 103: "The Lord hath prepared his throne in the heavens: and his kingdom ruleth over all" (Dominus in coelo paravit sedem suam: et regnum ipsius omnibus dominabitur.

He serves to obtain the mercy of God, and to obtain long life. This angel rules over emperors, kings, princes and all civilian and ecclesiastical dignitaries. He watches over all legitimate dynasties and over the stability of empires; he gives a long and peaceful reign to princes who have recourse to him, and protects all those who wish to remain in their employ. The person born under this influence will become famous through his writings and his eloquence; he will have a strong reputation among the wise, will distinguish himself through his virtues and will merit the confidence of his prince.

The bad angel rules over the ruin of empires; he causes revolutions and overthrows; he influences all those who unite for the overthrowing of monarchies to seize authority and preferred positions.

55th – MEBAHIAH. His attribute is "Eternal God". He corresponds to the holy name of "Alay" in the language of the people of Ormuz. His ray commences from the 271st degree up to the 275th degree inclusive, corresponding to the twenty-eighth decade and to the angel called Smat, under the influence of Jupiter. He rules over the following days: 13th May, 24th July, 4th October, 15th December, 25th February. The invocation is done from 6:00pm till 6:20pm; the request is pronounced with the Divine Names and the 12th verse of Psalm 102[123]: "But thou, O Lord, shalt endure for ever: and thy remembrance

[122] We will leave to *Lenain* the responsibility for the Kabbalistic exercises of the Holy Virgin.
[123] Verse 13 is incorrectly cited in the original – PV.

unto all generations" (Tu autem Domine in aeternum permanes: et memoriale tuum in generationem).

He is good for obtaining consolation and for those who wish to have children. This angel rules over morality and religion; he influences those who protect them with all their power and spread them by all possible means. His good works, his piety and his zeal for completing his duties before God and man will distinguish the person born under this influence.

The bad angel is the enemy of virtue; he influences all those who wish to destroy religion and the princes who protect it in order to prevent the great work of the regeneration of the human race.

56th – POIEL. His attribute is "God Who Supports The Universe". He corresponds to the holy name of "Illi" in the language of the people of Aden. His ray commences from the 276th degree up to the 280th degree inclusive, corresponding to the twenty-eighth decade and to the angel called Themeso. He rules over the following days: 14th May, 25th July, 5th October, 16th December, 26th February. The invocation is done from 6:20pm till 6:40pm; one must pronounce the 15th verse of Psalm 145: "The Lord upholdeth all that fall, and raiseth up all those that be bowed down" (Allevat Dominus omnes qui corrunt: et origit omnes elisos).

He serves to obtain what one wants. This angel rules fame, fortune and philosophy. For his modesty, moderation and agreeable humor all will hold the person born under this influence in esteem; he will only make his fortune by talent and his conduct.

The bad angel rules over ambition and pride; he influences all those who set themselves up as masters and wish to raise themselves above others.

57th – NEMAMIAH. His attribute is "Praiseworthy God". He corresponds to the holy name of "Popa" in the language of the Sirenians. His ray commences from the 281st degree up to the 285th degree inclusive, corresponding to the twenty-ninth decade and to the angel called Sro, under the influence of Mars. He rules over the following days: 15th May, 26th July, 6th October, 17th December, 27th February. This angel and those who follow up to the 63rd belong to the Eighth Order, which the Orthodox call the Choir of Archangels. The invocation is done from 6:40pm till 7:00pm, reciting the 11th verse of Psalm 115[124]: "Ye that fear the Lord, trust in the Lord; he is their help and their shield" (Qui timet Dominum speraverunt in Domino: adjutor eorum et protector eorum est).

He serves to bring prosperity in all things and to deliver prisoners. This angel rules over great captains, admirals, generals and all those who fight in a just cause. The person born under this influence loves the military state; and he will distinguish himself through his actions, bravery, and greatness of spirit, and he will endure hardship with great courage.

The bad angel rules over treason, the cause of disagreement among leaders; he influences pusillanimous men and those who attack defenseless people.

58th – IEIALEL. His attribute is "God Who Hears The Generations". He corresponds to the holy name of "Para" in the language of the Selamites. His ray commences from the

[124] Incorrectly listed as verse 19 of Psalm 113 in the original – PV.

286th degree up to the 290th degree inclusive, corresponding to the twenty-ninth decade and to the angel called Epima. He rules over the following days: 16th May, 27th July, 7th October, 18th December, 28th February. The invocation is done from 7:00pm till 7:20pm. The Divine Names are pronounced and the 3rd verse of Psalm 6: "My soul is sore vexed: but thou, O Lord, how long?" (Et anima turbata est valde: sed tu Domine usque quo?).

He serves against chagrins and cures illnesses, principally problems with the eyes[125]. This angel rules over fire; he influences armourers, metal-workers, cutlers and those involved in commerce; he confounds the evil and those who bear false witness. The person born under this influence will be distinguished by his bravery and boldness, and he will be passionate for Venus[126].

The bad angel rules over anger; he influences the evil and homicides.

59th – HARAHEL. His attribute is "God Who Knows All Things". He corresponds to the holy name of God "Ella" in the language of the Mesopotamians. His ray commences from the 291st degree up to the 295th degree inclusive, corresponding to the thirtieth decade and to the angel called Isro, under the influence of the Sun. He rules over the following days: 17th May, 28th July, 8th October, 19th December, 1st March. The favorable time begins at 7:20pm till 7:40pm; one must pronounce the name of the angel with his attributes, and the 3rd verse of Psalm 113: "From the rising of the sun unto the going down of the same the Lord's name is to be praised" (A solis ortu usque ad occasum, laudabile nomen Domini).

He serves against the sterility of women and to make children subservient and respectful towards their parents. This angel rules over treasures, agents of change, public funds, archives, libraries and all rare and precious closets; he influences printing, the book trade and all those involved in this business. The person born under this influence will love to be instructed in all sciences in general; he will be busy in business, will follow the activities of the Stock Exchange, will speculate successfully and be distinguished by his probity, talents and fortune.

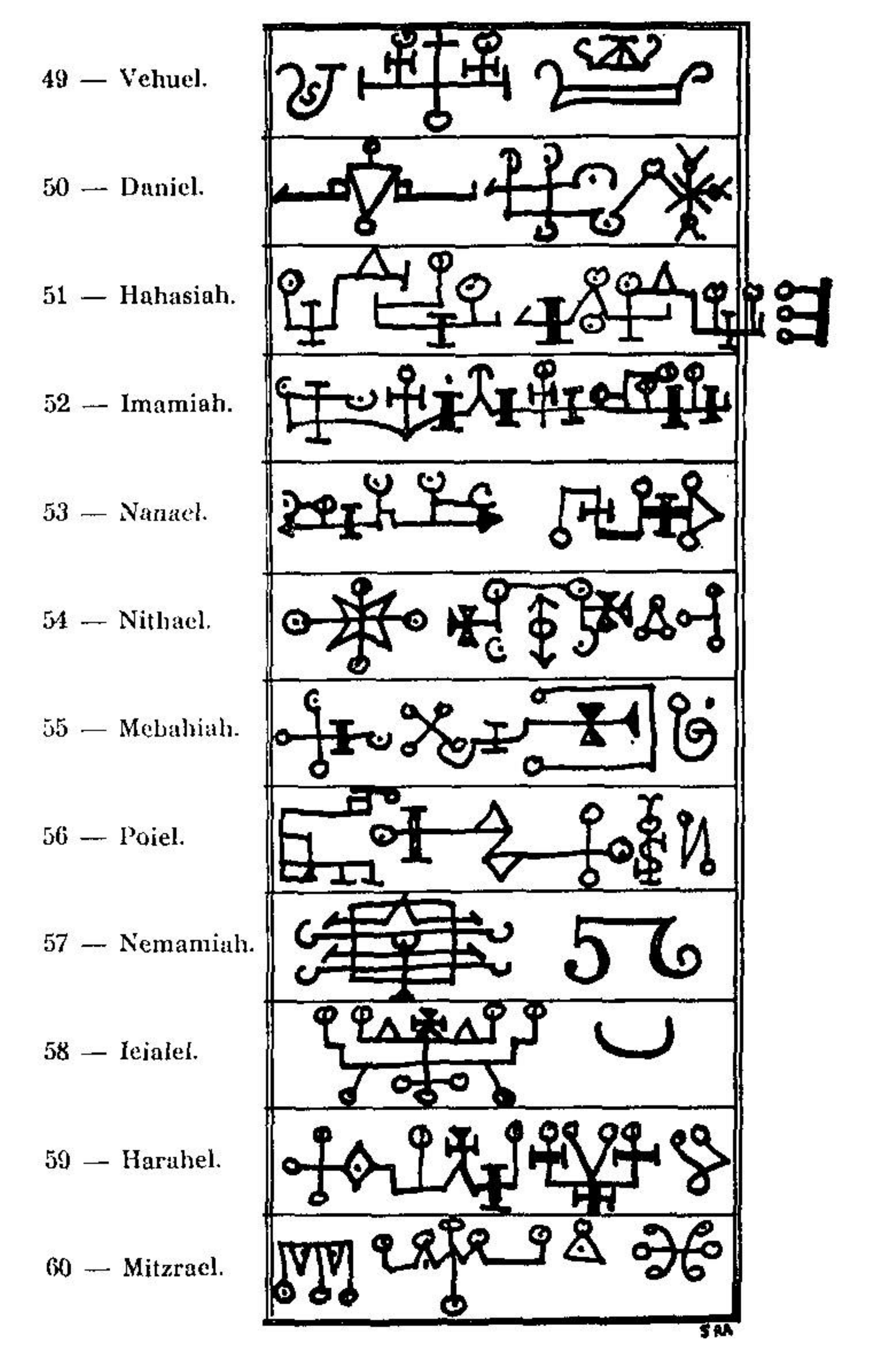
The bad angel rules over the enemies of illumination; he causes ruin and destruction through fire; he influences embezzlement and fraudulent bankruptcy.

60th – MITZRAEL. His attribute is "God Who Comforts The Oppressed". He corresponds to the holy name of "Gena" in the language of the people of Tibet. His ray commences from the 296th degree up to the 300th degree inclusive, corresponding to the thirtieth decade and to the angel called Homoth. He rules over the following days: 18th May, 29th July, 9th October, 20th December, 2nd March. The invocation is done from 7:40pm till 8:00pm, pronouncing the 18th verse of Psalm 145[127]: "The Lord is righteous in all his ways, and holy in all his works" (Justus Dominus in omnibus viis suis: et sanctus in omnibus operibus suis).

He serves to heal spiritual ills and for deliverance from those who persecute one; he rules over illustrious people who are distinguished by their talents and virtues; he influences the fidelity and obeisance of subordinates towards their superiors. The person born under this influence will unite all the fine qualities of body and soul; he will

[125] On this subject see the Enchiridion of Pope Leo, page 4.
[126] Again, in matters of love, as above. –ed.
[127] Incorrectly cited as verse 18, Psalm 144 in the original – PV.

distinguish himself through his virtues, spirit, and agreeable humor and will have a long life.



The bad angel rules over all insubordinate beings and influences all bad physical and moral qualities.

61st – UMABEL. His attribute is "God Above All Things". He corresponds to the name of "Sila" following the language of the ancient Bethulians. His ray commences from the 301st degree up to the 305th degree inclusive, corresponding to the thirty-first decade and to the angel called Ptiau, under the influence of Venus. He rules over the following days: 19th May, 30th July, 10th October, 31st December, 3rd March. The invocation must be done from 8:00pm till 8:20pm: one pronounces the Divine Names and the 2nd verse of Psalm 113: "Blessed be the name of the Lord from this time froth and for evermore" (Sit nomen Domini benedictum, ex hoc nunc et usque in saeculum).

He serves to obtain a person's friendship. This angel rules over astronomy and physics; he influences all those who distinguish themselves in these fields. The person born under this influence will love travel and all honest pleasures; he will have a sensitive heart and love will cause him grief.

The bad angel rules over libertines and particularly those who deliver themselves up to passions contrary to the order of nature.

62nd – IAHHEL. His attribute is "Supreme Being". He corresponds to the name of "Suna" following the language of the ancient Carmanians. His ray commences from the 306th degree up to the 310th degree inclusive, corresponding to the thirty-first decade and to the angel called Oroasoer. He rules over the following days: 20th May, 31st July, 11th October, 22nd December, 4th March. The invocation is done from 8:20pm till 8:40pm; one must pronounce the 159th verse of Psalm 119: "Consider how I love thy precepts: quicken me, O Lord, according to thy lovingkindness" (Vide quoniam mandata tua dilexi Domine, in misericordia tua vivifica me).

He serves to acquire wisdom. This angel rules philosophers, enlightened ones and all those who wish to retire from the world. The person born under this influence will love tranquility and solitude; he will precisely fulfill the duties of his state and will be distinguished by his modesty and virtues.

The bad angel rules over those who commit scandals; he rules over luxury, inconstancy and divorce; he provokes disunion between spouses.

63rd – ANAUEL. His attribute is "Infinitely Good God". He corresponds to the holy name of God "Miri" in the language of the Camboans. His ray commences from the 311th degree up to the 315th degree inclusive, corresponding to the thirty-second decade and to the angel called Asau, under the influence of Mercury. He rules over the following days: 21st May, 1st August, 12th October, 23rd December, 5th March. The invocation is done from 8:40pm till 9:00pm, pronouncing the Divine Names and the 11th verse of Psalm 2: "Serve the Lord with fear, and rejoice with trembling" (Servite Domino in timore: et exultate ei cum tremore).

He serves to convert nations to Christianity and to confound those who are its enemies. This angel protects against accidents, he preserves health and cures illnesses; he rules over commerce, bankers, businessmen and clerks. The person born under this influence will have a subtle and ingenious spirit; he will distinguish himself through his industry and his actions.

The bad angel rules over folly and prodigality; he influences all those who ruin themselves through their bad conduct.

64th – MEHIEL. His attribute is "God Who Vivifies All Things". He corresponds to the holy name of "Alli" in the language of the Mongols. His ray commences from the 316th degree up to the 320th degree inclusive, corresponding to the thirty-second decade and to the angel called Astiro. He rules over the following days: 22nd May, 2nd August, 13th October, 24th December, 6th March. The invocation is done from 9:00pm till 9:20pm, pronouncing the Divine Names with the 18th verse of Psalm 33: "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy" (Ecce oculi Domini super metuentes eum: et in eis, qui sperant super misericordiam ejus).

This Psalm is good against adversities; he grants the prayers and wishes of those who hope in the mercy of God. This angel and those who follow, up to the 72nd, belong to the Ninth Order, which the Orthodox call the Choir of Angels. This angel protects against rabies and ferocious animals; he rules over the wise, teachers, orators and authors; he influences printing and bookshops and all those who engage in this type of business. The person born under this influence will distinguish himself in literature.

The bad angel rules over all false wise men; he influences controversies, literary disputes and criticism.

65th – DAMABIAH. His attribute is "God Fountain Of Wisdom". He corresponds to the holy name of "Tara" following the language of the Gymnosophs. His ray commences from the 321st degree up to the 325th degree inclusive, corresponding to the thirty-third decade and to the angel called Ptebiou, under the influence of the Moon. He rules over the following days: 23rd May, 5th August, 14th October, 25th December, 7th March. The invocation is done from 9:20pm till 9:40pm pronouncing the 13th verse of Psalm 90[128]: "Return O Lord, how long? And let it repent thee concerning thy servants" (Convertere Domine, et usque qua? Et deprecabilis esto super savos tuos).

He serves against sorcery and to obtain wisdom and success in useful enterprises. This angel rules over seas, rivers, springs, maritime expeditions and naval construction; he influences sailors, pilots, fishing and all those for work in this line of commerce. The person born under this influence will distinguish himself in marine affairs through his expeditions and discoveries, and he will amass a considerable fortune.

The bad angel causes tempests and ship wrecks; he influences unhappy expeditions.

66th – MANAKEL. His attribute is "God Who Supports And Maintains All Things". He corresponds to the name of "Pora" in the language of the Brahmans. His ray commences from the 326th degree up to the 330th degree inclusive, corresponding to the thirty-third decade and to the angel called Tepisatras. He rules over the following days: 24th May, 4th August, 15th October, 26th December, 8th March. The invocation is done from 9:40pm till 10:00pm, reciting the 21st verse of Psalm 38[129]: "Forsake me not, O Lord: O my God, be not far from me" (Ne derelinquas me Domine Deus maus; ne discesseris a me).

He serves to appease God's anger and to cure epilepsy. He rules over vegetation and aquatic animals; he influences sleep and dreams. The person born under this influence will unite all the good qualities of body and soul; he will bring about friendship

[128] Incorrectly identified as verse 15 in Psalm 89 in the original – PV.
[129] Listed as verse 22 in Psalm 37 in the original – PV.

and goodwill among all good people through his pleasantness and through the sweetness of his character.

The bad angel rules over all bad physical and moral qualities.

67th – EIAEL. His attribute is "God, Delight Of The Children Of Men". He corresponds to the name of "Bogo" in the language of the Albanians. His ray commences from the 331st degree up to the 335th degree inclusive, corresponding to the thirty-fourth decade and to the angel called Abiou, under the influence of Saturn. He rules over the following days: 25th May, 5th August, 16th October, 27th December, 9th March. The invocation is done from 10:00pm till 10:20pm; one pronounces the request with the Divine Names and the 4th verse of Psalm 37: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Delectare in Domino et dabit tibi petitiones cordis tui).

He serves to receive consolation in adversity and to acquire wisdom. This angel rules over change, the preservation of monuments and long life; he influences the occult sciences; he reveals truth to those who have recourse to him in their works. The spirit of God will illuminate the person born under this influence; he will love solitude and will be distinguished in the high sciences, principally astronomy, physics and philosophy.

The bad angel rules over error, prejudice and those who propagate erroneous schemes.

68th – HABUHIAH. His attribute is "God Who Gives Freely". He corresponds to the holy name of "Depos" in the language of the Peloponnesians. His ray commences from the 336th degree up to the 340th degree inclusive, corresponding to the thirty-fourth decade and to the angel called Archatapias. He rules over the following days: 26th May, 6th August, 17th October, 28th December, 10th March. The invocation is done from 10:20pm till 10:40pm, reciting the 1st verse of Psalm 106: "Praise ye the Lord, O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Confitemini Domino, quoniam bonus: quoniam in saeculum misericordia ejus).

He serves to preserve health and to cure diseases. This angel rules agriculture and fertility. The person born under this influence will love the countryside, hunting, gardens and all things connected with agriculture.

The bad angel rules over sterility; he causes famine and plague; he influences insects which harm produce from the soil

69th – ROCHEL. His attribute is "God Who Sees All". He corresponds to the holy name of "Deos" in the language of the Cretans. His ray commences from the 341st degree up to the 345th degree inclusive, corresponding to the thirty-fifth decade and to the angel called Chontare, under the influence of Jupiter. He rules over the following days: 27th May, 7th August, 18th October, 29th December, 11th March. The invocation is done from 10:40pm till 11:00pm exactly, pronouncing the 5th verse of Psalm 16: "The Lord is the portion of mine inheritance and of my cup: thou maintaineth my lot" (Dominus pars haereditatis meae, et calicis mei: tu es, qui restitues haereditatem meam mihi).

He serves to find lost or hidden objects, and to know the person who has removed them. This angel rules renown, fortune and succession. He influences jurisconsults, magistrates, attorneys, solicitors and notaries. His knowledge of morality, custom and

the spirit of the laws of all people will distinguish the person born under this influence at the bar.

The bad angel rules over reports, testaments and bequests which are made to the detriment of legitimate inheritors; he influences all those who cause the ruin of families, by provoking high fees and interminable court cases.

70th – JABAMIAH. His attribute is "Word Which Produces All Things". He corresponds to the holy name of "Aris" in the language of the Boetians. His ray commences from the 346th degree up to the 350th degree inclusive, corresponding to the thirty-fifth decade and to the angel called Thopibui. He rules over the following days: 28th May, 8th August, 19th October, 30th December, 12th March. The invocation is done from 11:00pm till 11:20pm. The Divine Names are pronounced and the 1st verse of Genesis: "In the beginning God created the heaven and the earth".

This angel rules over the generation of beings and phenomena of Nature; he protects those who desire to regenerate themselves, and to reestablish in themselves that harmony which was broken by the disobedience of Adam, which they will accomplish by raising themselves before God and purifying those parts which constitute the nature of man through the elements: thus they will regain their rights and their original dignity. They will once more become the masters of nature and will enjoy all the prerogatives which God gave them at their creation. The person born under this influence will be distinguished by his genius; he will be considered one of the great luminaries of philosophy.

The bad angel rules over atheism and all those who spread dangerous writings; he influences critics and literary disputes.

71st – HAIAIEL. His attribute is "God, Master Of The Universe". He corresponds to the name of "Zeut" in the language of the Phrygians. His ray commences from the 351st degree up to the 355th degree inclusive, corresponding to the thirty-sixth decade and to the angel called Ptibiou, under the influence of Mars. He rules over the following days: 29th May, 9th August, 20th October, 31st December, 14th March. The invocation is done from 11:20pm till 11:40pm, pronouncing the 30th verse of Psalm 109: "I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude" (Confitebor Domino nimis in ore meo: et in medio multorum laudabo eum)

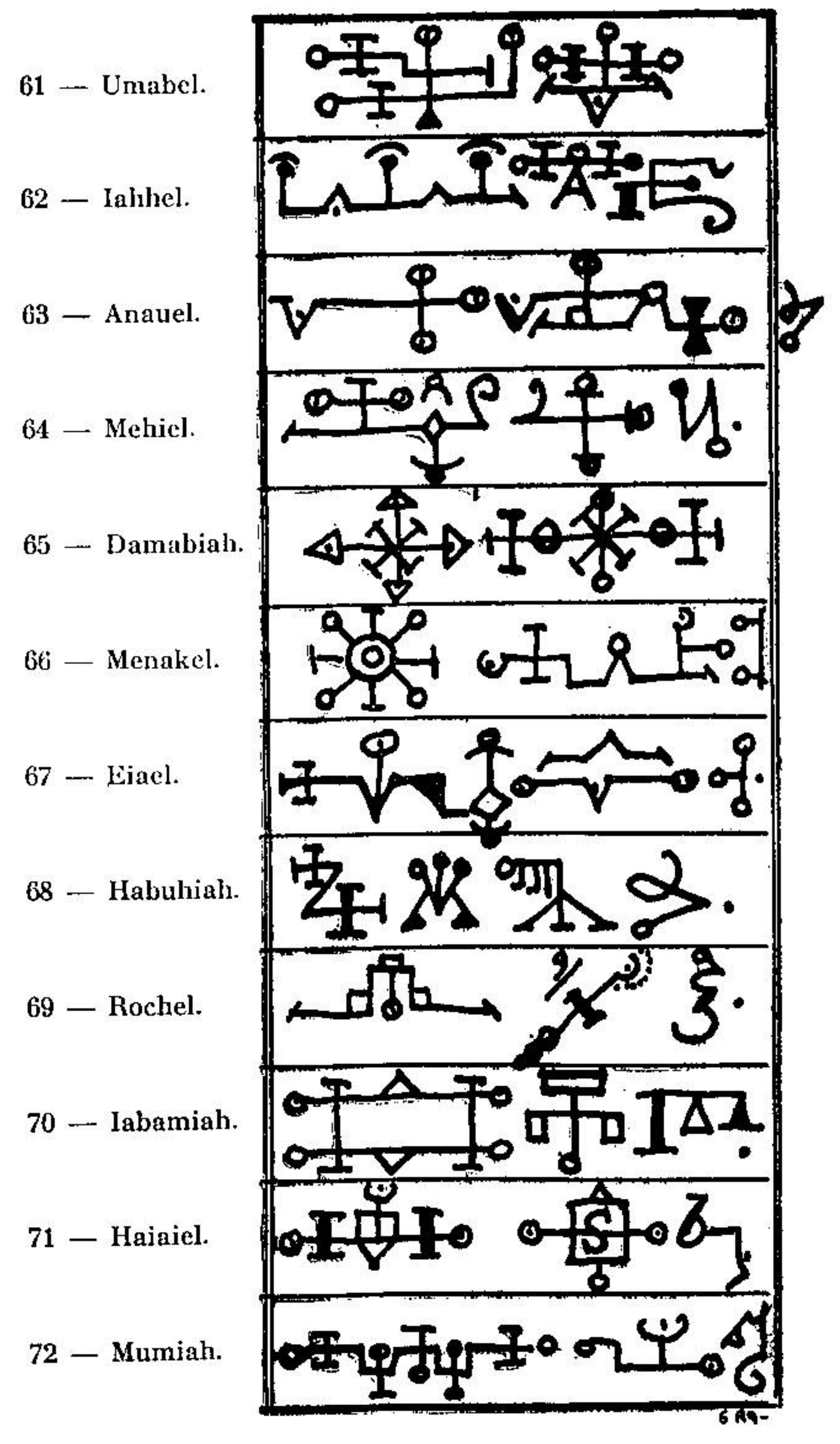
He serves to confound evil and to be delivered from all those who wish to oppress one. This angel protects all those who have need of him; he gives victory and peace; he influences weapons, arsenals, fortresses and all connected with the military genius. The person born under this influence will have a lot of energy; he will love the military state and will be distinguished by his bravery, talents and actions.

The bad angel rules over discord; he influences traitors and all those who become famous because of their crimes.

72nd – MUMIAH. His attribute is "designed by the Omega", which symbolizes the end of all things; he rules over Thrace or *Roumélie*[130]. His ray commences from the 356th degree up to the 360th and last degree of the sphere, corresponding to the last decade and to the angel called Atembui. He rules over the following days: 30th May, 10th August,

[130] I cannot find a translation for this word – PV.

21st October, 1st January, 14th March. The invocation is done from 11:40pm till midnight precisely; one must pronounce the Divine Names, namely Alpha and Omega, with the



name and attributes of the angel, and the 7th verse of Psalm 116: "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee" (Convertere anima mea in requiem tuam: quia Dominus beneficit tibi).

One must have a talisman, which is on the frontispiece, with that of the angel written on the other side, which should be prepared under favorable influences as indicated in the chapter on Kabbalistic Astrology. This angel protects in mysterious operations; he brings success in all things and brings all things to their conclusion; he rules over chemistry, physics and medicine; he influences health and longevity. The person born under this influence will be distinguished in medicine; he will become famous through his marvelous cures, will unveil many secrets of nature which will lead to the prosperity of the children of earth, and he will devote his labors and his care to ease the poor and the sick.

The bad angel rules over despair and suicide; he influences all those who hate their life and the day that they were born.

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Following this text we present a reproduction of the KABBALISTIC TREE of P. Kircher, taken from his celebrated work: *Œdipus Ægypticus*.

The reader who does not possess the original work of Lenain may transcribe the precise Hebraic letters for the 72 names of the Angels of the *Shemhamphorash*, as well as the initials of the 42 words comprising the "Name of Forty-Two Letters", from this diagram.

In this republication of the work published in 1951, the author would draw the reader's attention to the <u>Seals</u> incorrectly attributed to the 72 <u>Divine Names</u>. These Seals are in reality <u>their opposites</u>. Conclusive experiments occurring between 1955 and 1960 allowed us to establish their <u>eminently malefic and excessively dangerous</u> character: incidents of cancer, suicidal obsession, corporeal possession and infestation have been observed and are beyond possible argument.

December 1989, R.A.

VI. – THE RITUAL OF THE CONVENANT

by Aurifer, S. I.

The Ritual below has been created by us, drawing upon the "Clavicles" and being inspired by the instruction given by Lenain in his work "Kabbalistic Science" (Amiens, 1823). It is perfectly within the specific secret tradition of the "Elus-Cohen", since it aims to establish firstly a spiritual contact and then a material one, between one of the great Angels of the "Name of Seventy-Two Letters" and the Operator. This contact is implicitly included in the secret teachings of Martinez de Pasqually, and explicitly required in the great "Invocation of Reconciliation", of which a manuscript copy in Saint-Martin's own hand is lodged in the Library of Lyons.

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The "Secret Teachings of Martinez de Pasqually", a work by Franz von Baader, translated from the German by René Philippon (Chacornac, ed. Paris, 1900), tells us that "…Martinez de Pasqually restored the fasts of the Ancient Covenant for his disciples…". This "Covenant" was that concluded by Moses, Aaron and the seventy elders of Israel, in the name of the Jewish people, with one of the "Elohim". This is why the Ark was called the "Ark of Testimony", or the "Ark of the Covenant", for it contained the true witness to the divine manifestation.

In faithful witness to this covenant, Israel has continued to commemorate the day when it concluded this veritable "pact" at each new moon.

The purpose of this Ritual is to realize at an individual level what was done on a collective level five thousand years ago. Regular holders of the Elus-Cohen lineage are in possession, depending on their grade, of the lineage of the Levites, of that of the Cohenim, indeed of that of the Judges (according to Philippon). And so nothing stands in the way of this 'microcosmic' revival of the greatest theurgic Work known in the history of Humanity.

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At the beginning of all Operations, one must distinguish a point of prime importance: according to some letters of Martinez or his closest friends, there are "passes" which confirm to the Initiator approval of his intention regarding a disciple's advancement in grade. Similarly, it is not the Operator who chooses his spiritual Guide, but indeed the Angel who chooses – or receives from God – the Initiate whom he is to lead, instruct and illuminate.

It is only when the "Grand Master Cohen" (or "Grand Architect") has been the recipient of manifestations or "passes", which permit him to *recognize* the Entity

manifested to him and to catalogue it in one of the angelic Choirs, that this Ritual of the "Covenant" should finally be undertaken. Tradition and time-honored documents allow one to make this identification, and to specify the Name of the Entity.

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Spiritual awakening was begun when, as an "Elect Master, beneath the Black Band"[131], during the first three Quarters of the Moon, he practiced the Invocation of the Twenty-Two Divine Names of God, derived from the Twenty-Two Letters, and given in Psalm 119 (separate instruction given to Master Elect Cohens).

The active side of this spiritual "impregnation" was commenced with the Equinox Operations, and the request for "Passes". We believe that the "passes" obtained in consequence are sufficiently explicit, together with the counsel of Brothers of the same Lodge, to allow the Entity who has chosen the Operator as a disciple to be identified; and that the time for its Evocation has arrived. Specialized tables give these "correspondences" (time, hour, astrological angle, analogical and planetary correspondence, perfume, etc…).

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We reiterate, what follows has been tested by us and our successes confirm its validity. Moreover, it was the dreams, always occurring towards dawn, following nocturnal Operations of Invoking the Angel, which, by means of symbolic but very clear visions, truly taught us the detail of this Ritual. We would add that coincidences, completely unexpected indications, or the opposite of what we were expecting, showed us without possible contradiction that the reactions of the Subconscious were not for nothing. Some Brothers were instructed gradually from these revelations as the work progressed from the journals of dreams experienced the following mornings. Finally, some were present at abridged Operations, or the Operations' beginnings, with the sole purpose of convincing them of the reality and value of these Rituals. Their witness corroborates our findings.

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One should first procure a *Censer* or an incense-burner of copper or bronze. One should select one, which is a quality product and heavy, and not one of those shoddy, colonial, dirt-cheap ones. Similarly, one should purchase a *Sanctuary Lamp* with red glass, of the type, which is constantly lit in churches. In this one may burn stearine or wax night-lights, or one may burn Oil, according to one's preference. The ensemble is completed with a clear *Crystal Ball*, which will rest upon a copper, bronze or silver stand.

[131] This is a poetic referral to the sash worn by the Master Cohen at the 7th Grade – *PV*.

These Objects will be arranged on a white or purple Cloth, the Lamp at the back, and, in front, the Censer to the left and the Crystal Ball on the right. An Incense Boat and a liturgical Bell completes the Altar. All these objects will be duly consecrated using the Divine Names of the Sephira to which each symbolically corresponds (see the Table).

One should also place a Sword with a crucial guard upon the Altar, or an Almond Wand, if one possesses these Objects. They are purely symbolic and the former is never used in this Ritual.

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One will make two Pentacles, one pectoral (pentagram) and one dorsal (hexagram), bearing the appropriate Divine Names. They will be cut and engraved in lead plaques having a thickness of less than one centimeter and a circular diameter of twenty centimeters. They will be joined by two straps or two cords (green or red), with the purpose of keeping them on the two shoulders of the Operator. Both should also be consecrated according to usage[132].

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At the day and hour governed by the Angel, one takes a page of virgin parchment, cuts it into a disc around twenty centimeters in diameter, finishing it off by polishing it with the aid of a new pumice-stone. The Skin is exorcised and consecrated, as well as the pen and inks destined to draw the sigils.

Two inks are required: one good quality pure black Chinese ink, and one scarlet one, slightly vermilion (but don't use those carmine inks which sometimes give an almost rose-colored tint).

Having lit the Censer and the Sanctuary Lamp, one throws on a little Incense of the Angel. One should preferably choose night hours to do this. If this is impossible, carefully draw shutters, curtains, etc…

We should explain here that the Altar, *once fixed in place*, must never be disassembled, and that the ritual Objects must only be wiped by the Operator himself, with the aid of a white piece of cloth especially reserved for this purpose. Because of this select a suitable, clean, private room, where unknown people do not have, if not access, at least the opportunity to come and go. Places of noisy traffic, corridors and often-populated venues are absolutely contrary to the success of such an operation.

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[132] Thus the pentagram and hexagram of lead, suitably engraved with Divine Names, are suspended over the chest and back by two green or red cords or straps to hold them in place – *PV*.

TWICE-DAILY INVOCATION CALLED THE SUMMONS

"My Power is in the Name of the Lord, who hath made heaven and earth! O Lord, hear my prayer, and let my cry come unto Thee…"

"Lord, God of Mercy, Patient God, Most Favorable, Bountiful and Wise One, Who grants Thy Grace to generations in a thousand ways, Who forgets the iniquities, sins and transgressions of Men; in Whose Presence none are found innocent, who visits the sins of the Fathers on the children and descendents even unto the third and the fourth generation; I know my wretchedness, and I know that I am not worthy to appear before Thy Divine Majesty, nor even to implore and to beg Thy Goodness and Thy Mercy to show the least Forgiveness.

"Nevertheless, O Lord of Lords, have pity on me. Remove all iniquity and malice from me; wash my soul of all the filth of sin; renew my Spirit within me. Let it finally come to understand the mystery of Thy Grace and the treasures of Thy Divine Wisdom!

"Sanctify me with Thine Oil of Sanctification, with which Thou sanctified Thy prophets. Purify all that is within me, so that one-day I may be worthy of conversation with Thy Holy Angels. And finally, may Thy Divine Wisdom accord me the power given to Thy Prophets over all impure Spirits. Amen, Amen!

"May the Eternal One, the God of Israel, be blessed forever, for all eternity. Amen."

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One day each week, at the choice of the Operators, the "De Profundis" and the "Miserere Mei" are to be added to the evening Invocation.

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One will begin this twice-daily exercise at Easter (Vernal New Moon). For the evening Invocation it is a good idea to light the Lamp and Censer and burn a little incense.

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When the Day ruled by the Angel arrives, one goes alone into the Oratory, stands before the Altar, the Lamp extinguished, but with the Censer lit and incense added. One should perform the Operation of preference in the Morning, at sunrise.

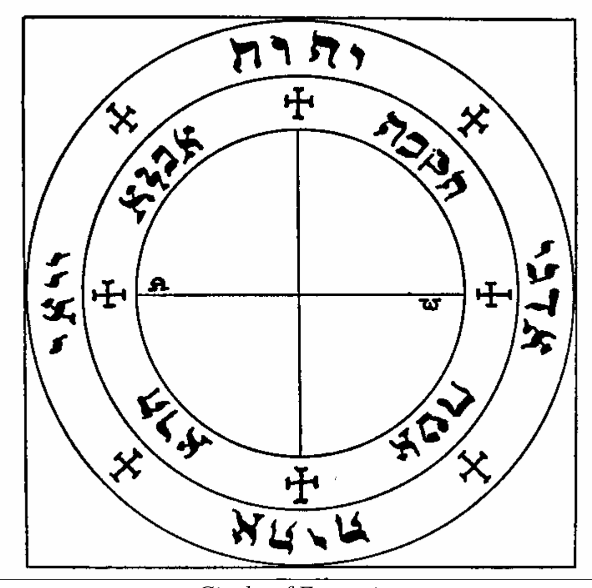
One then traces the Pentacle and waits for the Hour of Consecration of this Pentacle, which will be that of the first Evocation of the Angel. Generally, the effect will take place after a period of time, sometimes up to forty days, at most fifty days. For some experienced Operators, the delay may possible be quite short.

One places the Pentacle in the center of the Altar, and places the lit Lamp in the center of the Pentacle, the only glimmer lighting the darkened room.

One places the smoking Censer and the Crystal Ball in their usual places, in front of the Pentacle, and touching its sides.

One may place this ensemble upon a linen "Almadel" to advantage, on which the Divine Names of the Cardinal points and those governing the Angel in question are painted.

One puts on the lead Pentacles, traces the Circle of Evocation (see the diagram below) *in Hebrew Letters*, and, with the "Almond Wand" in the right hand, a wand which, *in this instance* is replaced by Candle of lit wax (this is a trick of practical Kabbalistic work, substituting one object with another because of a similarity of the name in terms of Gematria), one recites the *Invocation of Consecration*, a Theurgical consecration like that of the Pentacle.



Circle of Evocation.
Note that the Alpha and Omega of the old Grimoires of former times are, in reality, the letters Aleph and Shin, in cursive Hebrew. They signify the disposition of the Elements of Air (aleph) and Fire (shin), and to the corresponding ritual Objects (Coagula, Solve).

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INVOCATION OF CONSECRATION
(following that of the Summons)

"Therefore, O Lord my God, receive the offering which I make unto Thee of these faculties which make me truly Thine Image in this World, and which, as such, must render me redoubtable to all Enemies of Thy Holy Law. Command my faculties so thoroughly that they have no life but for Thee alone, through Thee alone, and in Thee alone, Who art the Life, the Way and the Truth. Through the power of Thy Formidable Name, which I cannot utter without trembling, O True King, ensure that all the Powers of Darkness might remain far from me and never return, and that they will leave me to enjoy the comforts which Thou accordest to those which, through their true desire and their perseverance in Thy Ways, have become worthy to have knowledge of the faithful and mighty Angel which Thou hast bound to Thy Servant.

"For this reason I conjure thee, *N*…. (name of Angel), to bind thee constantly to my person, and to direct me in all my actions, both spiritual and temporal. For this reason I deliver completely to thee my free-will, so that in exchange my desires and my will and all my actions might conform entirely to the Divine Laws, by virtue of the charge by which thou hast been entrusted to watch over me.

"Forewarn me of all events which might harm me, either temporally or spiritually; forewarn me of all wiles and attacks of the Evil Spirit which would seek to ensnare me. Keep far from me all hurtful suggestions, preserve me from any interaction with beings that would persecute me, so that there may be nothing in me which does not act and exist agreeably to the designs which the Eternal One has planned for me.

"For this reason I conjure thee, O Spirit which I have invoked and which I also evoke, to receive and to accept the trust which I place in thee this day and in this place, sincerely offering to renounce the feeble and modest will which was mine before today, and nevermore to act except according to thy spiritual designs for me. I swear this most solemnly, before thy Symbols, and I promise by the Terrible and Formidable Name of God: (here pronounce the Tetragrammaton), grant my request at this moment, O *N*… (name of Angel).

"Bring me to know thy aid through some Hieroglyphic Character, or by some other clear and luminous Sign, or by any other manifestation in the tangible World, which will permit my present feebleness to support thy sight, to rejoice in thy presence, and to understand thy teachings. Prepare my Form of impure matter so that it may, at this very moment, be suitable to receive communication of thy celestial thoughts. I conjure thee, O *N*… (name of Angel), by the Divine Names of *N*……. (name the principle Elohim of the Sephira associated with the Angel, and those of the higher Sephiroth of the same "Pillar" on the Tree of Life), and by that of the Archangel *N*… (name of Archangel), Leader of thy Cohort. Amen."

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EVOCATION WITH VISUALIZATION

For the Evocation with visualization, one proceeds thus: choose one of the days ruled by the Genius as the day of the Operation, observing a preparatory period of corporal and spiritual purification. Fasting for around twelve hours beforehand, one enters the Oratory and places the Pentacle of the Angel (drawn and consecrated on one of the days ruled by him), at the center of the Triangle of Evocation, a Classic magical design. One places the following three objects at the corners of the Triangle: the Lamp (at the top of the Triangle, on the center of the Pentacle), the Censer (with incense on the hot coals), and the Crystal Ball (or deep glass of water).

One selects a Turtledove or a Pigeon, male, white, and slits its throat with a brand new copper knife, after consecrating the animal and the knife to the Angel in question.

One then makes the "libation" and the Blood offering, then sprinkles the edge of the Triangle and each of the ritual Objects. One puts the rest (collected at the time of the pouring forth of the blood, in a pure Crystal Goblet) in the center of the Triangle and the three Objects[133].

One then stands in the Theurgic Circle (see the diagram and special note above), Almond Wand in right hand. One then recites the following invocations:

- De Profundis
- Miserere Mei
- Conjuration of Four
- Conjuration of Ten
- Invocation of Solomon
- Consecration of the Place
- Daily Invocation called the Summons
- Invocation of Consecration, *modified thus*:

The last paragraph: "Bring me to know thine aid through some Hieroglyphic Character, etc…" will be replaced with the following:

"Purify my Body of impure matter so that it might, at this moment, be fit to receive the communication of thy celestial Thoughts, and to contemplate thy Countenance. And so I conjure thee, O *N*… (name of Angel), by Ioh, the Living God; by Ioah, the True God; by Iaoh, the Holy God, to manifest thyself to me in a Form visible to my eyes and to my other senses, at this moment and in this place, in this Space consecrated to thy service. Appear, O divine *N*… (name of Angel). Appear, Flame of the Celestial Palace, Light of the Sanctuary On High, Eternal Watcher of the King of

[133] We consider it preferable to offer unleavened bread on a fire over the holocaust of a living entity. Bread and Wine constitute the true sacrifice of Melchisedek. (N.D.A.).

Kings! Leave the Celestial Realm! Hasten to this Place! And may thy glory burst forth, a tangible reflection of the Glory of my God!"

When pronouncing the Divine Names (Ioh, Ioah, Iaoh), one makes the sign of the cross in the air with the Almond Wand (Lenain, Kabbalistic Science, pages 70 – 71). For the consecration of the Victim and the Knife, one should slightly modify that of the Sword for the latter and that of the Azyme (unleavened bread) for the former.

II. – DEMIURGY

Ceremonial Evocation

It is only when the Theurgist has accomplished the preceding Operation with complete success that he or she should be confident of being in a position to proceed to the following work, infinitely more dangerous to him, both morally and physically.

Now, with the *occult connection* strongly established with the plane of Yetzirah, and with the known protecting entity previously contacted; it then becomes possible for the Operator to penetrate into certain “planes” or lower “spiritual regions” without immediate danger.

These Operations can be divided up as follows:

1st – Evocation of *Demons* (in order to conjure their actions);
2nd – Evocation of *the Dead* (with the purpose of appeasement);
3rd – Evocation of *the Living* (in order to console or morally improve them);
4th – Evocation of *Collectivities* or State Egregores[134] (political activity).

One may be astonished to see a work of Theurgy include the means of evoking demonic forces in its procedures. In fact, the “Ritual of Abramelin” tells us that this is required in order to restore the equilibrium of the Operator, who risks being disturbed – even destroyed – by the Superior Forces contacted, as surely as by those from Below. One should remember the warnings of the Scriptures:

“God is a fire WHICH BURNS…”
“You cannot see my face WITHOUT DYING…”
“Seek not the Truth too hard; why do you wish to IMMOLATE **(aneantir?)** yourself?”

For completeness’ sake, we have decided to indicate these four methods of theurgic Action. However, we will stop there. Indeed, since 1935, letters received by us following the appearance of our books have become much more numerous. Most of those who discussed Astrology, Symbolism, and all those relating to *practical* Occultism were driven by total materialism! Spells for hate or love, “obtaining affection”, social preeminence, etc., have been the usual themes. We have wasted many hours in listening to strange confessions or in listening to descriptions of less than elevated projects. In addition, readers should not be offended if we do not publish the four Rituals to which we alluded above. The person who has “*the right to understand them*” will himself know how to recreate them from what we have given in these pages, and will be sufficiently

[134] Roman Priests know the secret of neutralizing the gods of inimical peoples.

advanced to possess them without using them. For the others, the *Door of the Threshold* must remain closed[135].

1st – The Operational Circle

The Magic Circles are not always made the same way, and differ according to the place, the time, the nature of the Work and that of the Entities to whom one has recourse.

One should not necessarily imagine just a simple protecting line, but also a diagram, representing the Metaphysical Universe and specifying the rapports of the Angelic Orders between them. In the center of the diagram, the Magus represents the Primary Cause, and it is in his name that he commands the Intelligences whose Names are contained within the diagram.

The Circle is the "condenser" of the World on which he wishes to *act*…

In the center of the Operative Circle, the old medieval authors recommended tracing the Alpha and Omega. In reality, this is only a bad translation from the original Hebrew diagrams. The *Alpha* and the *Omega* are really the cursive *Aleph* and *Shin*, comprising the word *aesch*, or fire in Hebrew. This fire is the burning bush of Moses, the last and ultimate image of the Supreme God perceptible to the man of flesh[136].

But these two letters also indicate the Elements, *Aleph* equivalent to Air, thus to the Censer; and *Shin* to Fire, and thus to the lit Candle. In Theurgy, the censer and the perfumes which one burns there in honor of the Planetary Spirits equate to the Wand of Ordinary Magic; the candle equates to the Sword. The first is '*coagula'* and the second is '*solve'*.

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The tracing of the traditional Circle is done as follows.

Draw three concentric circles, the largest diameter being about 2.7 meters, each circle being smaller than the previous one (around 20 cm.), the second diameter being 2.3 meters, and the inner circle being 1.9 meters[137]. This is important, *since it is the last one, which is really the circle of protection*, the others being purely symbolic of the 'places', the 'spheres', etc… And this circle of protection must have a diameter equal to the height of the Operator. In fact, if the circle of protection is situated on a *plane*, it is then no longer necessary to enclose it in a sphere for its protection to effective. In this case this *sphere* must necessarily be of the same diameter as the height of the Operator.

[135] We should also announce that we can neither meet anyone nor reply to any letters or requests for correspondence; time being, unfortunately, at a premium.
[136] It is also a practical and material indication, being the "W" that the Elus-Cohen know well…We can say no more on this matter.
[137] Approximately 9 feet, 7.5 feet and 6 feet respectively- *PV*.

In order to give the Work undertaken all the qualifying attributes of the "things that have been, are, or shall be", it is necessary to link it to *Time* and *Space*, introducing the *request* into the contingent Universe so that the *result* shall also come about, whence the directing Names of the Powers of the hour, the season, etc…

Without these precautions, we have seen Ceremonies, which not only failed, but also had catastrophic results because of the chronological difference coming between the request and the result.

The *Circle of Protection* must not be confused with the *Circle of Evocation*. This is circle of smaller diameter, specially destined to *enclose* the entity invoked. Thus is comprises:

a. The use of a procedure which permits the entity to be located in our "world", and to draw the necessary substance for its manifestation,
b. The use of a process to prevent the dispersion or loss of this substance during its gradual condensation. This is the external circle.

Paragraph a. implies the establishment of a perfect rapport of the *identity* with the Power. This is in fact a true 'double' which it acts to animate, a 'condenser', to use classical terminology, where the Power is unable <u>not</u> to manifest. It is his Pentacle and his Seal, which make it, materialize to the maximum.

Paragraph b. requires a more lengthy explanation.

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The Powers to which we have just referred are of two types:

- permanent (divine attributes; mother-ideas; archetypes);
- impermanent (Beings of other planes, angels, entities, etc…).

The first case belongs to the category of "beings" (viewed as *Æons* in Greek), in one dimension. The line, which is but a *point* repeated indefinitely, is its image, and esoterically evokes the principle of Emanation.

The second case are beings whose relative and subtle essence submit to more precise spatial localizations, and they are therefore considered in the category of beings in two dimensions.

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Now, the fact of possessing no more than two dimensions places them in a perfectly flat world, where the third dimension is unknown.

Flatland, in its "Romance of many dimensions", shows us that a being of two dimensions is but a *surface* being. If we try to envisage a creature who is only a surface, we must abandon the effort! For *despite ourselves*, in seeing it evolve, we give it a thickness, however thin it might be…

And so we can conclude that such a world with two dimensions eludes our imagination, just as such a world with one dimension does!

And so for this surface-being, solids and the entire body of our Universe of three dimensions only reveal itself to its sense in the form of lines, without exploring their surface[138]…

Moreover, even a material plane constitutes for us an obstacle to our forward progression; just as for it all displacement is forbidden to it as soon as it encounters the end of a plane, that is to say, a line…

Now, if we enclose our surface being in a circle (following the traditions of magic) not only can it not leave it, but also it cannot even imagine that such a procedure exists!

In order to escape, it would have to have access to a third dimension: height, which alone would permit it to leave the circle.

It is the same with us. Locked within a closed room, with a continuity of walls, ceiling and floor, we can only escape *in spirit*, that is to say, in the fourth dimension…

Returning to the idea of a diagram, one can see that it is possible for him to isolate the operator of the Power on which he is concentrating, by enclosing it in an exact condenser. Such is the role of the *diagram* in theurgy: such as Operational Circles, Pentacles, etc…

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The matter destined to serve to *attract* the demonic Entity evoked is always a *Pentacle* expressing its attributes, lying on a squared cloth soaked in fresh blood. In the middle of the *Pentacle*, one places an earthenware or copper bowl, in which incense in rapport with the Entity is burned. In the first part of this book, and in the book "Practical

[138] No more than we can explore a *volume*…

Talismans"[139], all the correspondences of time (month, day, hour) as well as incenses can be found.

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[139] Niclaus, editor, not in print.